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VOLUME XI
NUMBER FIVE

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TABLE of CONTENTS

FEBRUARY 1935

Worship

The Liturgy of Evangelism—Norman E. Richardson.....	225
Liturgical Material for Lincoln's and Washington's Birthdays	238
Dedication of a Memorial Drinking Fountain.....	259

Church Administration

The Prospect List—William H. Leach	231
Vital Aspect of Church Pledges—Arthur L. H. Street.....	234
The Church Wheel—Alfred Jennings Funnell	235
Postal Cards Bring Lenten Story—O. E. Clauson	236
What Did Happen—C. G. Gaylord	241
Daily Offering Envelope Makes Lenten Calendar.....	249
Ask Dr. Beaven	252

The Church World

How Religion Affects Sex Relationships—Neal D. Newlin..	233
From the Church Calendars	260

Drama and Religious Education

I'm from the Church—Floyd H. Andrus	229
Sand Table Experience—Paul Levi Foulk	256

Preachers and Preaching

Moving Pictures (A Hobby)—Charles G. Roe	224
Some Perils and Pitfalls—J. W. G. Ward	227
Preaching for a Year	228
I Charge You—Robert Cashman	257

Sermons

Three Men Trudging—George A. Buttrick	223
Build a Bigger Life—W. O. Carrington	237
Ministry of Christian Interpretation—J. Stuart Holden....	239
Heart Failure (Sermon to Children)	251

Homiletic Material

Illustrative Diamonds—Paul F. Boller	254
Pith and Point—Grenville Kleiser	264

Books

Reviews of Current Religious Books. 243-244-245-246-247-248-249

Readers' Comments

They Say	266
----------------	-----

Editorials

To Lengthen the Church Year—The Judge Speaks on Church Debts—Down Go the Interest Rates—International Society of Theta Phi	265-266
--	---------

THE EDITOR'S DRAWER

Is This True in Your School?

I listened to Rabbi Wise the other day as he discussed Christian-Jewish relationships. He made much of one point. It is that, though ministers may have dropped the traditional Jewish hatred, it is still experienced by teachers in Christian Church schools and thus imparted to the children. He put a lot in one sentence:

"Your teachers are those who tell your children the things which you are ashamed to tell them."

It is worthier of a much wider application than simply the racial question. I am wondering if it may be true in many of our churches. Teachers are following traditional lines of thinking. The minister of the church may share in the new social vision while the Sunday school class is absorbing the traditional individualism. Or it may be that the minister is modern in his view of the Bible while the class instruction is ultra-conservative.

It might be well to check up and learn if your teachers are leading the classes of your school into the vital experiences which you personally think are so much worth while.

WILLIAM H. LEACH



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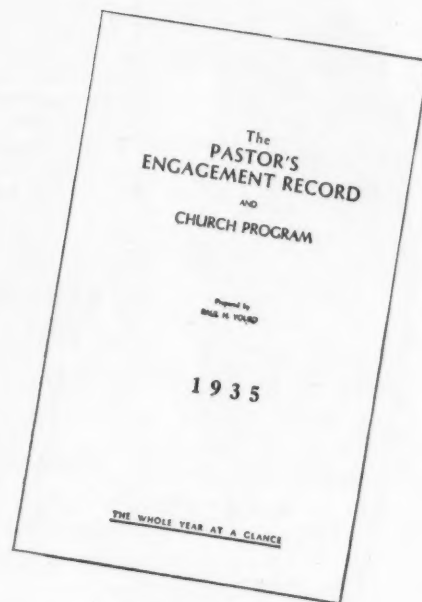
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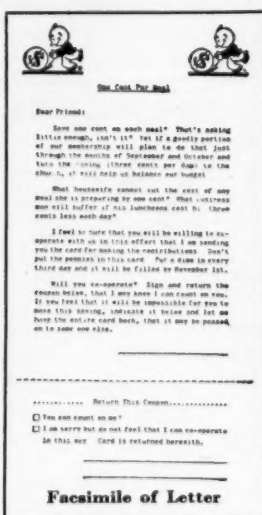
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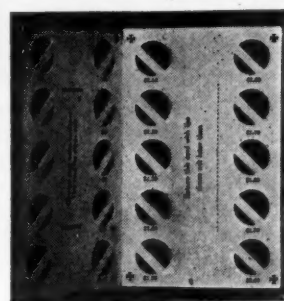
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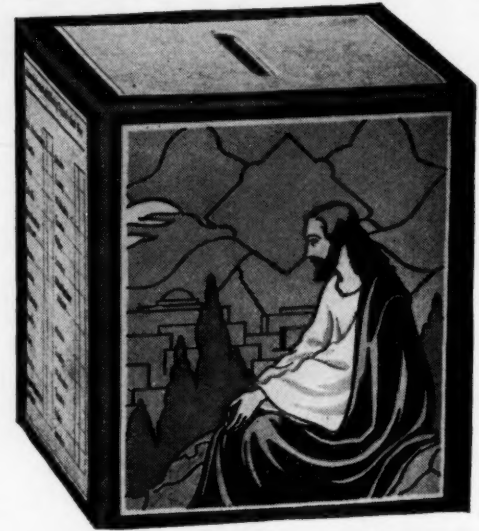
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CHURCH MANAGEMENT

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Edited by WILLIAM H. LEACH

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Three Men Trudging*

By George A. Buttrick, Madison Avenue Presbyterian Church, New York City

"And he made as though he would go further." Luke 24: 28.

THREE men trudging down the road!" They say the best stories tell of war, of pioneering in far lands, of the sordid triangle. They do not know. The best stories are those that touch the heart.

"Three men trudging down the road!" There had been but two at first. They were sad. Had not their Lord been crucified, His brave candle blown out by cruel winds on a dark hill? They were broken-minded. Their every-day faith had been shattered. "We trusted this had been he who should have redeemed Israel." To be broken-minded—to feel one's accepted confidence rocking like city streets in an earthquake—is a bad business. They were *lonely*; no one knew them; no one cared. "Two men trudging down the road!" Sadness, broken-mindedness, loneliness are a heavy load for feet to carry. "Two men trudging" back to the cottage at Emmaus. Seven miles is a long way tonight! "Two men trudging!" The sun is sinking! Their real sun had been quenched there behind them in Jerusalem! "Two men trudging, trudging!"

Then he came! How like him! He, conqueror of death, came to two men sad, broken-minded, lonely. Being Christ, how could he stay away? "Three men trudging down the road." Somehow the burden is not so heavy now. The sun has not set; there is a golden glow. Seven miles do not seem very far. Yet their eyes are holden that they do not know him. "Three men trudging down the road." Trudging? Nay, how the time has sped, and what a quiet burning in their hearts! Can you see them at the journey's end outside that little house, silhouetted against the red sky? "And he made as though he would

go further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to abide with them."

How does Christ come? Just as on this Emmaus Road! He comes as the stars come. I know a small boy whose mother had lost him. She found him alone in the garden after nightfall. "I'm here", he said as she opened the door. "What! alone?" she asked. "No", came the answer, "I'm here with the stars." But the stars are crashing worlds. If one of them should fall on our poor planet it would crash it like a sledgehammer falling on a tinsel bulb. True, but that is not how the stars come. They come as twinkling lights to play with small boys. So Christ comes. He crashed through death's boasted kingdom and proved it only a poor shadow. He might have claimed his diadem, terrified the soldiers who killed him, struck Caiaphas and Pilate dumb with terror . . . But no; he comes as the third man "trudging down the road."

How does Christ go? Like the stars go! A puff of chimney smoke is enough to hide them. How easily he is hidden! Before our eyes are opened and we know him, he makes "as though he would go further". There was a day in spring when first we saw a green tide moving across the winter world, and hope blossomed in us: we did not know till afterwards that Christ had walked with us. There was a day when we saw a city—its contrast of silks and rags, its stores of food and people going hungry, its demagogues fooling the ignorant, its tabloids catering to morbid lusts; and then we saw another city "undimmed by human tears"; but we did not know till afterwards that Christ had stood by our side. There was a day of such sadness in death's visitation that it seemed more than we could bear. Yet we did bear it—in a hope that came unbidden and un-hoped; we did not know till afterwards that Christ had walked with us a darkened road. Ever coming unawares! Ever making as if to go further before we recognize him! Such is the strange way of the Risen Lord.

But why did he make "as if to go further"? Why the need to "constrain" him? Oh, he cannot force himself on any man. The Christ must be modest. We do not like self-aggressive people. We exclaim of them: "Well, of all the nerve!" They do not make good friends. A good friend must wear well; he must not talk about himself except in occasional sudden confidences and revealings; he must have reserves of character for us to explore; he must do good by stealth and be uncomfortable when charged with the crime of doing good; he must journey in strong quietness. The great friend of mankind is made in that image. Let us say it reverently, but let us say it; how hateful a "nervy" God would be, with his capi-



George A. Buttrick

*A "Northfield Pulpit" Contribution.

tal "ME" written all over him! More Godlike if he should come like the stars—prodigious power made known as tiny lights jewelling our sky. More Godlike if he should come in the vision of a city that hath foundations, a hunger for righteousness, an undying hope.

Some day soon we shall see that our cult of notoriety and "salesmanship" is almost unrelievedly pagan. Our actresses must have their names in electric lights a foot high, our manufacturers must shriek their products at us from the billboards, the radio (an instrument of immense potential blessing) becomes blatant advertising with incidental music; and we are all urged to become "brilliant conversationalists", to "dazzle our friends when we sit down at the piano", "to sell ourselves" (which is just about the truth of it!) and to "buy a car that your neighbors will envy". It is all very pagan, and not much advance on those savages who daubed themselves with blue paint to be conspicuous. Our doctors have learned a better way. Their professional ethic permits them only a simple nameplate. Skill with fidelity can be trusted to speak its own word! "As for me", wrote William James, "I am against bigness and greatness in all their forms, and with the invisible moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets—and yet rending the hardest monuments of man's pride if you give them time."

Jesus came to earth through a man-gar, and left it through a cross. So always he comes, so always he goes! He whispers, but he never shouts. He is that God of whom the Grecian people had a legend. They said he never was seen, but people knew he had passed by because now a fountain flowed where yesterday there was only sand, and a tree blossomed where yesterday lightning had left a blasted stump. He joins us on the road (a mysterious stranger trudging through our cares), but goes before we recognize him. "He made as though he would go further." Why? Oh, because he is Christlike!

But there was another reason. He must honor human personality. To force his presence on them would not only belie his nature, but exploit theirs. To use a man for our own ends (even though they be good ends) is to make him less than a man. Jesus cannot compel even Judas to be righteous. Judas to be righteous must of himself choose righteousness. So Christ will be betrayed, spat upon, scourged, crowned with thorns, killed—Judas must remain always his own man. He will never be good, until drawn in the willing bonds of love, he yearns to be good. A forced virtue is the death of virtue.

Did Christ lay down "rules of conduct"? Yes, in a way; but that phrase is not the best. Rules imply a compulsion, and Christ never compelled except by a radiance. Rules may set the teeth on edge. The little girl justly retorted on her mother: "Don't say 'you

TAKING and showing moving pictures for me is an ideal hobby. It is lots of fun to hold the camera before your eye and to hear the motor running knowing that you are getting a



The Author With His Camera

the pictures have been taken one is so anxious to see them that the exposed film is never developed and returned quite soon enough, although very little time is required for the development.

In our home we catch the children at frequent intervals. The Easter egg hunt, trying the new roller skates, playing with the dog, in the swimming pool, playing with their playmates have given us pictures that we treasure greatly. These scenes we edit with titles that we make using clippings from magazines and characters from the comic section. We have a film of the seven month old baby, showing the house where she was born, a glimpse of the doctor walking down the street, a picture of the nurse and "shots" of baby since she was six weeks old. Photoflood lights enable us picture of what you are seeing. After to get good movies indoors.

Movies proved to be one of the most attractive features of our Vacation Bible

must'. Every time you say 'You must' I feel 'I won't' all over". Jesus indeed spoke with authority—"verily, verily, I say unto you"—but the authority was rather the spontaneous outflaming of his convictions than any harrying of the free judgment of his friends. "Why judge ye not of yourselves what is right?", he would say to them. His teaching was a comment instead of an insistence, as if he said: "Life is like this, and this"—a comment so incisive, so beautiful, so inevitable that it won its way by right of inherent truth.

MINISTERS' HOBBIES

Moving Pictures

By Charles G. Roe, McDonald Kansas

School. We had a show twice a week using an educational film. The greatest thrill of the school was the showing of the film of the school when each child was looking for and seeing his own picture. The film was used on Commencement and was partly responsible for filling the church with parents.

At a Young People's Conference last summer we took movies of the camp, the conference activities, the class groups, the group at the dinner table and the dishwashing committee at work. This film was shown to large crowds at each of the participating churches and we were asked to show it at the Christian Endeavor District Convention.

After the performance we had no trouble in getting the cast to remain and go through certain parts of the play that the Ladies' Guild had presented that we might get some movies of it. We had a lot of entertainment seeing the play in the movies.

With a movie camera in his hand even the minister is a privileged character. Almost anyone will pose for a movie shot, assist cameraman in securing a good view for pictures, numerous suggestions for good pictures are also plentiful if one is at some community gathering taking pictures. Our pictures of the County Corn Husking Contest have been shown a number of times; after a down-pour of rain last summer we got some good "flood pictures." Church and school activities and community gatherings afford opportunities of good movies.

Recently at our evening services we have been using film from the University of Kansas as a part of the evening service. After the devotional service the film is shown, then the minister delivers a brief sermon. Our attendance at the evening service has doubled since we have been using the motion pictures as a part of our worship service.

(Church Management will be glad to have you submit the story of your hobby. One year's subscription to the magazine is given to the authors of those which are published.)

Two Men Trudging

"Two men trudging down the road" were humble men, but the Lord of Life did not obtrude himself on them. They were men. Their house (both of bricks and of soul) was theirs. He would never force the lock. They must open the door. Their manhood is to him always sacred.

Why did he make "as if to go further"? Oh, he must reveal them to themselves! "It is towards evening," they

(Now turn to page 232)

The Liturgy of Evangelism

By Norman E. Richardson, Presbyterian Theological Seminary, Chicago

Last month Dr. Richardson discussed the Liturgy of Moral and Mental Health. This month he continues the study in worship by this study of worship and evangelism. These two splendid articles should help in formulating worship programs for the Lenten Season.

A RECENT writer on the subject of worship¹ calls attention to the fact that excessive stimulation, as a feature of our modern culture, has quickened the pace of life beyond the point of human endurance. Strain and intensity are producing alarming neurotic conditions among our people. Worship is presented as a counter-rhythm of this abnormal activism which has become a cultural disease. One of the functions of liturgy is that of supplying a natural tempo for experience. It brings man back to the kind of life in which God—the Lord of nature—can function. The liturgist is one who stands, crying: "Repent, the Kingdom of neurological well-being is at hand! Make peace with the forces that operate within the boundaries wherein man's destiny must be wrought out!"

But the problem which present-day liturgists face is not alone that of helping individuals to change the tempo or gait of their lives. It includes the influence of emotional pathology upon moral insight and control. The minister who spends a substantial portion of his time counselling individuals relative to their personality-adjustment and family-adjustment problems soon discovers that there are an amazingly large number of people who are unable to think straight on moral issues. Perverse in their ethical judgment, they become morally delinquent in conduct. Prejudices warp their thinking. They miss the point when seeking truth and goodness. Without knowing it, they are so conditioned emotionally, that they cannot tell what is right and what is wrong. Personal biases are so entrenched that objective validity does not characterize their thinking on moral matters. Moral reclamation may involve the purging of the mind—cleansing it of jealousy, egotism, revenge, suspicion, loneliness, fear, anxiety, chronic or pernicious remorse, lack of self confidence, selfishness, and other evidences of emotional instability or harmful tensions.

This intimate inter-relatedness of mental pathology and moral delinquency constitutes a pressing problem for those who would manage the evangelistic facilities of worship. To meet, vitally, the needs of those who may or may not be conscious of their guilt, requires the highest liturgical skill and insight. Theoretically, these various needs of individual worshipers can be differentiated. They must be in order to serve the purposes of spiritual diagnosis and description. But in practice, it is necessary to keep in mind the fact that individual worshipers have groups or constellations of needs and limitations. A liturgy that is constituted exclusively with reference to the solution of the problem of a sense of social isolation, of ethical unworthiness, of bereavement, of a sense of insecurity, of a deep-seated conviction that one's best efforts are futile in view of the conditions under which one lives and works, of a sense of spiritual illiteracy, or of any other single problem, cannot meet all the needs of a worshipping congregation. Every service of public worship should carry a heavy load of service to variously constituted persons.

One of the basic problems of the

liturgist is that of emphasis and neglect or rather of a grouping of emphases and neglects. In one service he can play up a particular function which, in another service, receives relatively little emphasis. But this law does not remove the necessity of making frequent, generous, and vividly adequate provision for those whose most pressing need is that of getting rid of unworthy motives or of false patterns of conduct control.

Humanity is ever burdened with an awareness of distance between actual behavior and goals of aspiration. The real is shamefully deficient and defective when judged in the light of the ideal. The lure of moral superiority quickens aspiration and awakens discontent with present achievements.

Functions of Evangelistic Liturgy

Broadly speaking, the liturgy of evangelism should perform five major functions:

(1) It should help those who make use of it to see with clearer vision the goals of perfection so vividly set forth in the Gospel literature and in the Christian tradition.²

(2) It should quicken within those who recognize their personal responsibilities for the attainment or realization of these ideals, a sense of relative inferiority or shortcoming.

(3) It should encourage repentance—a sincere turning away from currently used patterns of behavior.

(4) It should stimulate an intensified, hopeful cherishing of the patterns of perfection which are sanctioned by the evangelical Christian faith.

(5) This confidence with regard to the new life, lived on a superior moral plane, requires assurance of freedom or absolution from past delinquencies. Their power to set up permanent tendencies toward unworthy modes of experience must be definitely broken.

The materials of worship may be selected and arranged primarily for the purpose of thus helping the worshipers



Norman E. Richardson

¹Meland, B. E., *Modern Man's Worship, A Search for Reality in Religion*. New York: Harper; 1934. pp. 317.

²Consult Flew, R. N., *The Idea of Perfection in Christian Theology*. London: Oxford University Press; 1934. pp. 422.

to recognize and to appreciate the true nature and reality of sin and of the salvation therefrom embodied in the gospel of Jesus Christ. To neglect this emphasis in the management of corporate worship is to overlook one of the primary and constant functions for which services of Christian worship are maintained.

Furthermore, these five elements, taken together and in proper sequence, provide for an integrated cycle of experiences. A liturgy that sets forth the ideal of Christian perfection and does nothing else, may merely accentuate tensions within certain sensitive personalities and do more harm than good. Obviously, a liturgy wherein absolution of guilt is assured when there has been no true repentance and no act of faith, is defective. If, in a service of worship, the worshiper is made poignantly aware of his shortcomings and is given no effective aid in achieving an attitude of hope of deliverance, again, the results may be harmful. In other words, the liturgy of evangelism should be constituted with reference to the complete pattern of transition to a new life.

The specific purpose of a liturgy of Christian worship may be that of *providing the facilities* for use in preparing the way for and achieving a wholesome response to an evangelistic appeal. The materials of worship may be selected and arranged primarily for the purpose of helping the worshipers to recognize and to appreciate the true nature and reality of sin and of the salvation therefrom embodied in the gospel of Jesus Christ. This is a legitimate purpose in the management of corporate worship.

To be more specific—when the immediate aim or purpose in preparing and conducting a service of worship is that of bringing individuals to a decision to become out-and-out followers of Jesus Christ and to make public profession of their faith in him as their Savior and Lord, the content and form of worship should make available the following facilities for use in realizing this particular kind of experience:

(1). A vivid portrayal of righteousness or holiness as found in God and of the moral obligation of worshipers to consider it a desirable goal for human aspiration.

(2). By way of contrast, a conviction-producing declaration of the nature of unrighteousness and its consequences, immediate or ultimate, in individual or group experience.

(3). The assurance of the forgiving, merciful attitude of God toward those who are guilty of sinful acts or motives and who are repentant in their attitude toward them.

(4). The means of escape from sin and its consequences made available by faith in Jesus Christ and his atoning function.

(5). Emphasis upon the urgency of making a decision in the "day of salvation," that is, when the initial impulse toward faith appears in consciousness.

(6). Suggestions of what constitutes an appropriate act whereby acknowledgment of this faith attitude is made, publicly.

knowledge of this faith attitude is made, publicly.

(7). A positive declaration, on the part of an accredited representative of the organized believers in Christ, expressing assurance of absolution and welcome to the one who through penitence, confession and acknowledgment of having received by faith, the pardoning grace of God, has met the conditions of salvation and is worthy to be received as a new member of the beloved fellowship.

(8). A positive assurance of the joy resulting from the inner sense of pardon, acceptance, and the possession of adequate resources to live a new life in obedience to God's commandments and the ideals set forth in the gospel. From the standpoint of the leader, the point of greatest anxiety in a liturgy arranged according to this pattern, is the "call for a decision." This call may appeal to any one or any combination of a wide range of motives. The motive of fear concerning the ultimate outcome of a sinful life may result in a decision on the part of some individuals who remain unmoved when the positive rewards of righteousness are vividly depicted, or when the appeal is made on behalf of the prayers of a God-fearing father or mother. But in addition to this direct, personal appeal, the ritual should, at this point, provide strong and helpful social suggestions. Encouragement and guidance in giving some overt sign of willingness and readiness to take the decisive step should be provided. The liturgy should provide steady guidance at this turning point in the total series of experiences.

A Direct Personal Appeal

One of the greatest practical difficulties in constituting such a liturgy consists in the fact that, in order to become effective in realizing its aim, it must make a direct, personal appeal to those who are to be reached. All decisions that result in permanent changes in the direction of life are personal. They are individual. They are related, negatively, to past experience and positively to a newly cherished "goal of superiority." The one who constitutes and directs this order of service may have clearly in mind the psychological pattern of a conversion experience. He may know, in general, the difficulty of bringing about integration in a personality that is the victim of inner conflicts, or reintegration on a higher level than the false integration of present experience. But this does not solve the problem of making the new life meaningful and attractive to a particular person whose sins are secret and whose repressions are deeply embedded in the subjective life.

The law of cognition provides a primary principle in building up an evangelistic order of worship. If an individual, as was pointed out, above, because of emotional or neurotic handicaps, is unable to recognize what is good, true, beautiful, and holy, the liturgy may provide facilities that are needed but will not be used. Vital contact with unique, past experiences or present outlook is a condition which the liturgy of evangelism must meet if it is to become effective.

One way of overcoming this practical difficulty is to make liberal use of gospel hymns and hymn tunes that embody a simplified theology and are popular in their appeal.³ Such music consolidates or unifies the group. It makes it possible for the leader of the service to "get

hold" of the audience. It gets rid of distractions. It intensifies suggestibility. A vividly accentuated rhythm tends to weaken the disposition to be critically intellectual and markedly individualistic. The elementary concepts and vigorously appealing melody invite active co-operation. The channels of energy release are opened. Participation in the service involves vocal expression. Without being aware of what is happening, the members of the audience are *en rapport* with the one who, in leading the service, later will call for an overt act of decision. The hymn texts are full of mental imagery that suggest pardon and deliverance from sin, the forgiving mercy of God, the atoning sacrifice of Jesus Christ and his love for the lost, the joy in heaven over the return of a sinner, and other vital aspects of the redemptive process.

Studied informality may well be considered as an outstanding characteristic of the liturgy of evangelism. The more formal modes of worship arouse powerful emotions, but hold them in check. Formality involves a degree of conformity which may require the repression of certain spontaneous impulses. The order of evangelistic service favors freedom of participation. It suggests to each individual that it is "his meeting." The lifting of repression that makes possible an act of decision is achieved more easily if the liturgy creates an atmosphere of moderate unconventionality. This means that the personal bearing of the leader, as well as the arrangement of the subject matter of the service, will suggest freedom and pleasant or effective surprise. Ordinarily, the liturgy, in both form and content, is subject to the will and judgment of the leader. It may be changed abruptly from the pattern tentatively set up, before the meeting began. To be able and free to meet an exigency created by the response of the worshipers, is one of the functions of a leader. The liturgy used by him should be considered a means and not an end in itself.

This, however, is an essentially Protestant and Non-conformist principle. It is based upon the assumption that without active participation on the part of the worshiper—a participation that involves an attitude of faith, the liturgy is of no avail. Hymns are sung in faith; scriptures are read, responsively in faith; prayers are listened to in the attitude of trust, belief, sympathy, and self identification, all of which fosters faith. The liturgy is constituted very definitely with references to the subjective values which it embodies.

But in the classic examples of worship as found in the Drama of Redemption which constitutes the mass of Roman Catholic and high church Episcopalians, the point of view is emphatically objective. The worshiper is primarily a spectator while the drama is enacted. The priest's actions are objectively symbolic. At his bidding, God graciously re-enacts the events whereby redemption has been established. Its validity is independent of any attitude, or even the presence of the worshipers. The liturgy presupposes dramatic illusion on the part of those who witness the spectacle. In

³For a wholesome discussion of the use of sacred songs in worship, consult Hoyt, A. S., "Public Worship for Non-Liturgical Churches, Chapter VIII, The worship of sacred song. New York: Doran; 1911."

Some Perils and Pitfalls

By J. W. G. Ward, First Presbyterian Church, Oak Park, Illinois

Dr. Ward, in this paper, continues his helpful discussion of the personal problems of the minister. Many and dangerous are the pitfalls and perils. The preacher must walk cautiously.

WHEN a man has been in the ministry a few years, he sees the curriculum of his seminary from a new angle. Subjects with which he was required to wrestle, but which seemed to have not the slightest practical value for one who intended to be a preacher, are seen to have a definite bearing on his task. And he thanks his stars for the insistence with which he was compelled to work at them.

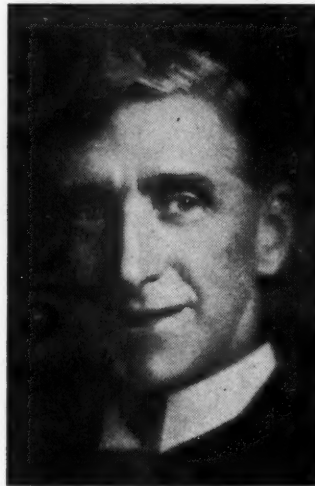
At the same time, there are certain striking omissions for which there seems no possible explanation. He is aghast as he contemplates such culpable negligence.

In the light of experience, he shudders at the dangers he has passed. Happily, in most cases, he had enough common-sense, or some kindly Providence intervened at the precise moment, so that he traveled the path of duty unharmed. But now he thinks of what might have been. There were places where the track ran perilously near to an abyss—yet no guard-rail had been set up. There were deep fissures in the road into which the feet of the unwary might easily have slipped—yet no fence, not even a warning notice, had been set up. And again he is appalled by what might have been.

Some of our tutors either have more faith in our ability to take care of ourselves than the facts warrant, or else they are woefully ignorant of the temptations and snares that await the man in the pastorate.

Perils of Isolation

First, think of the perils of isolation. For some years we are surrounded by numbers of men in the seminary. They are of the same age, with the same ideals and high purpose. There are healthy and helpful contacts. Life is more or less controlled by hours of study and certain prescribed requirements. But with our graduation, followed by a promising settlement in a church of our own, by the solemn ordination, accompanied by cheery counsel, some eulogies, and no little extravagant compliment from our new people, what happens?



J. W. G. Ward

"The tumult and the shouting dies;
The captains and the kings depart."

We are left to carry on alone. Of course, the challenge of the charge holds us to our purposed course. But after a few months, the enthusiasm has died down. Our ardor has abated. A sense of utter loneliness seizes us. It is all very well for the poet to tell us "Things are not what they seem." But they seem pretty hopeless. We miss the happy camaraderie of our fellow-students. We have run into some snags of which we never dreamed. People are not as effusive over our efforts as they were at first. Does that mean we are losing ground? Are we slipping? Are we to be counted among the ministerial failures before long?

Moreover, we have found a few difficult men in positions of influence. What they lack in sympathy they make up in spleen. We antagonized them in the first month, and instead of trying to conciliate them, or better still, win their support, we adopted the asinine attitude of the injured party. "If they want to be ugly, let them go to it. If they think we're scared, we'll show them."

Bad enough as the actual situation proved, it affected us mentally and spiritually. We lost interest and en-

thusiasm. Our work was done perfunctorily. In the study, we had no heart for the work in hand. We could not concentrate on the books before us. Our thoughts would run back to the deplorable chasm between anticipation and realization, between what we had expected and what had happened. And then the inevitable—self-pity and complaints.

Why did not someone warn us about the possible reaction? Why were we not put on our guard, so that we might have been prepared for such eventualities? Perhaps our tutors, with the continual influx of new students, have no idea of what we must face when we leave college associations behind, and find ourselves in a small community or with the loneliness of a great city engulfing us. Still, at any rate, they understand men. Why did they not give us a few practical pointers on how to handle men? A business house has frequent talks for its salesmen. They are told the best line of approach. They are not allowed to go out to sink or swim. Then why should we?

Well, instead of lamenting what is past, we can strive to profit by our mistakes. St. Peter's advice fits the case in part, for he urges that "So is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

Then, in addition to reading a few books on salesmanship, psychology, business efficiency, we can retrieve our fortunes by taking ourselves in hand. With new consecration to the divine mission, with courage and determination, we can gird ourselves for the task committed to us.

The Personal Contacts

Another difficult problem is the personal contacts of the pastoral relation. Seldom are men taught how to deal with the various types of people they will certainly encounter. Of course, they will learn that also by experience. Yet that is too costly and may sometimes prove a painful way. There is the neurotic type needing a psychiatrist, and the mawkish, ultra-pious, or sentimental

type. These want sympathy—the worst service we can render them. There are the cynical doubter, who wants to show his smartness and who should receive firm handling, and the honest seeker for truth who, like Thomas, wants all things demonstrated in black and white. There are the critical who question your soundness, calling for tact and courtesy, and their opposite, the ill-balanced kind, who have some pet scheme requiring a special sermon. The heady, self-opinionated man, and the self-distrustful, weak, individual, will need special treatment just as diverse as their natures. Were we posted on these matters? We were not even told that a sick visit should not exceed five minutes, unless the circumstances warrant staying ten; that to insist on seeing a patient who is asleep, or to whom the physician has forbidden visitors, is both idiotic and reprehensible; that prayer should not be offered in every home, but where the situation calls for it it certainly should. A book on Pastoral Theology may help. But how many uneasy moments might have been spared to us with some expert counsel.

The gravest problem, and one on which most textbooks, as well as professors, are criminally silent, is the minister's relation to the opposite sex. What risks we run! The seasoned pastor looks back in wonderment at, as well as profound gratitude for, his escapes. Happily, perhaps, the danger was not fully realized at the time. But looking back, he now sees its dimensions. How far a minister should enter into marital disputes between members of his congregation must be determined largely by the particular circumstances. Unless he is careful, he will make an inveterate enemy of one party or the other, to the creating of scandal and the detriment of his work. Certainly, if he can act as a mediator, adjusting minor differences, and restoring peace and happiness, he must do all that prayerful patience can achieve. Still, he will be well-advised not to see the woman without his own wife or a trustworthy official of the church within call. In this, and in all dealings with the women of the parish, safety first must be the minister's motto. Nor is this cowardice. It is plain commonsense.

Yet the most subtle form of the problem has to do with the casual inquirer or the supposed seeker for spiritual guidance. Some of these cases, baring ghastly details, are desperate enough, and being genuine will demand long and faithful, yet withal gentle and generous, treatment. To set forth the saving and transforming grace of the understanding Christ, to show how, through the gate of penitence, the peace and purity of God may be reached, is privilege indeed. But, again, we have known cases where access to the privacy of the minister's vestry, on the pretext of spiritual concern, has actually brought covert solicitation. The indignation thus aroused may be avenged by accusations levelled against the man. And in such matters, even if the minister's version is believed—which alas! does not always happen—there will invariably be doubts in the minds of some. There is one rule from which there can be no deviation. Never see any strange people with closed doors, in the church, or your own home, without some one in attendance who can be trusted implicitly. No matter how long it may be after a service, see that there is an official at hand. If that is impracticable, then firmly decline to grant an interview until due arrangements can

Preaching for a Year

THE following sermon topics have been used during the past year by Talmage C. Johnson, pastor of the First Baptist Church, Kinston, North Carolina:

The Language of God
Taking the Temperature
Don't Kid Yourself
The Big Chief (special service for members of Police and Fire Departments)
"The Magnificent Obsession"
The Common Denominator of Fraternal Orders (special service)
The Lofty Test
Not for Sale (special service for Merchants)
"I know a Name"
The Teachers' Pedagogical Bible (special service for teachers)
"The Shoes of Happiness"
Playing the Game
If There Be NO Tomorrow
The Line of Least Resistance
Laying Hold on God
What Does the Cross Mean to You?
"The Nail-Torn God"
The Broken Monument
Birth and Death
Dissatisfied (morning service)
Satisfied (evening service)
"Lady for a Day"
"There Is No Unbelief"
Is God Dumb?

The World-Wide Program
When Jesus Sang
Jesus, the Radical (morning service)
Jesus, the Conservative (evening service)

Three Pictures for Jesus
Gardens and Wildernesses
What Baptists Are Doing
To Whom Does This Church Belong?
Why I Am a Christian
Walls of Protection
Why I am a Church-member
The Tragedies of Language
The Fiery Furnace
The Christian Circle
I'm on My Way
"Sweet Land of Liberty"
The Timidity of the Church
Is the Young Man Safe?
Kinston for God
Changing People
Forgetting
The Footprints of God
A Little Further
Health and Religion
Wanted: A Policeman
Don't Be Old-Fashioned
The Key to the Church Situation
Are Parents Human Beings?
Secrets of Pre-eminence
If I Were the Devil
For Jesus' Sake
What Do We Lack?

be made. To fail in this is fraught with the gravest possibilities.

A Minister Trapped

More skilful and fiendish still is a scheme that has been worked in some of the larger cities. And we are stating actual facts for the warning of our friends. A well-dressed woman, an entire stranger, but evidently in great distress, asked to see the minister of one of our prominent churches. He received her graciously. Her story seemed plausible enough—in parts. She was staying with her daughter in a downtown hotel, but the girl had developed melancholia, due to a disappointing love affair. The mother having tried a physician in vain, was now convinced that only spiritual aid could avail. Would the minister return with her and see what he could do? Fortunately, as it turned out, our friend was due to leave for an engagement almost at once. He did consent, however, to see the girl in his office the following day. She came. Exquisitely attired, she at once dissolved into a flood of tears. At length, regaining her composure, she poured out her woes to the sympathetic listener. He spoke plainly of the Christian remedy for human sorrow, but he also advised that further medical treatment was required.

That visit was followed by three or four more. Then, one day, he received an urgent telephone message. The girl was prostrated, confined to her bed, almost beside herself. Would he come immediately? But, although he had nothing much to go on, our friend had become suspicious. All was not quite right. For one thing, the appointment he had been asked to make with a specialist had not been kept by the patient. Another thing was this second attempt to lure him to the hotel. He made an excuse—and did not go. And here is the sequel. Some time later, he

happened to relate the incident to a minister from another state. At once his friend said, "Say, are they at that yet? Why, man, you have had the narrowest escape of your career. I heard of that very scheme only a few months ago. They persuaded a minister to go to the hotel. He was shown into the room, and found the girl propped up in bed. He took the proffered chair by the bedside. After talking to her awhile, she suddenly flung her arms about him. At that instant, her mother and a supposed house-detective entered from the adjoining room. The charge is obvious. They threatened the unfortunate man with exposure unless he gave them a check for five hundred dollars. But he was alert. He defied them. But before the management or police could take action, the trio had disappeared.

Would every man be as courageous? In some cases, it is evident that, rather than face the scandal in open court, with the attendant publicity, some men had met the iniquitous demands.

That may be an extreme case, but it is authentic. It ought to make us wary. Moreover, if we may say it in the most charitable way, there is the tragic record of ministerial lapses in this regard which makes every one of us tremble at the risks which come in the ordinary discharge of our duties. How scrupulously careful ought we to be about the fortifications of the inner life. How vigilant lest unworthy thoughts find lodgment. How discreet in our dealings with the impressionable young life about us, where kindly interest may be misconstrued. Under all circumstances, be on your guard. Keep within the strictest limits of propriety. Beware of the lingering handclasp. Never allow the slightest familiarity. You are primarily a man of God, but never forget you are also a man. And in this particular, more perhaps than in anything else, "eternal vigilance is the price of safety."

"I'm from the Church"

A Drama of the Every Member Canvass

By Floyd H. Andrus

This play originally appeared in the October 1928 issue of Church Management. Reprints were offered, and there has been a constant demand for them. We feel that there will be a general appreciation of its repetition in this issue. For reprints see page 253

SCENE ONE

(Mr. Cautious is seated in his living room, as two canvassers from the church enter).

First Canvasser: "Good afternoon, Mr. Cautious, this is fine weather we are having. It is a pleasure to be out on an afternoon like this."

Mr. Cautious: "Yes, this isn't half bad. I thought early this morning I might go to church, but on second thought decided to sleep in."

Second Canvasser: "If you had been out this morning, you would have heard a snappy four-minute speech about our every member canvass. Our speakers this year have made the whole matter very plain to our people."

Mr. Cautious: "Well, if the subject was money and pledging again, as usual, I am glad I remained at home. When I do go to church I want to hear the simple gospel, and not a speech about giving. It makes me tired."

First Canvasser: "Well, I guess if we all felt that way, we would not have to go to church anywhere. There would not be any church to attend. Our people, for the most part, however, are interested in our financial standing in the community, and really try to help and do their best."

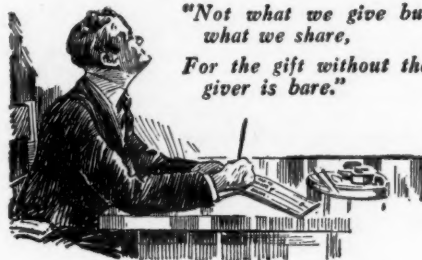
Second Canvasser: "You have probably guessed, Mr. Cautious, the reason for our visit."

Mr. Cautious: "Oh, yes, I know why you are here. You want money again. No member of the church ever calls on me unless money is wanted."

First Canvasser: "Is that a fact? That must be quite irritating to a man like yourself, who makes so many calls on the other members of the church, especially when they are sick."

Mr. Cautious: "Me? Why, I don't call on anybody. I don't have time."

First Canvasser: "Pardon me. I have you confused with another of our members who does a great deal of calling. Your criticism of others naturally led me to think that you



"Not what we give but what we share,
For the gift without the giver is bare."

must do much calling yourself. I think you will agree that the mistake was a natural one."

Second Canvasser: "Here is one of our pledge cards. You can mark on it the amount you wish to pledge for the coming year, and sign your name."

Mr. Cautious: "I am not going to pledge anything. I never make pledges. I am absolutely against it. When I come, I will pay, but I won't sign a pledge. Suppose I should get sick or out of work. I have to pay on my house and automobile. Do you think I am going to tie myself down to the church, too?"

Second Canvasser: "Well, if some of the members did not pledge there would be no church for you and others like you to attend. You are not the only one who makes that lame excuse. Your story is an old one indeed. You never pledge, yet in the same breath you speak of your home and auto which are not paid for. I suppose you did not make a pledge when you bought them. No doubt you told the former owner of the house that you would pay him something once in a while when you were able. Probably the automobile company sold you your car on your verbal statement that you would pay occasionally when you rode in it. When you got married, I suppose the preacher did not ask you for any pledges, he just signed your certificate and pronounced you man and wife."

Mr. Cautious: "What has all this got to do with the church?"

First Canvasser: "Simply this; in asking you for a pledge, we simply ask that you play fair with the church, whose expenses go on just the same whether you are present or absent. Furthermore, in asking for a pledge, we simply request that you keep a pledge already made to the church."

Mr. Cautious: "You are wrong again. I have no unpaid pledges to the church. I don't sign any cards, therefore there is never any unpaid balance."

First Canvasser: "But I am not talking about money pledges, I am talking about our church covenant, which every member of our church has accepted. It reads: 'We engage to contribute cheerfully, regularly and according as God has prospered us, to the support of the ministry, the expenses of the church, the relief of the poor and the spread of the gospel throughout all nations.' Have you repudiated the covenant?"

Mr. Cautious: "No. But that does not say you must make a pledge. I told you that I would give when I come."

First Canvasser: "It does say that we engage to give regularly. Furthermore, the figures of the financial secretary show us just how much such promises as yours amount to. Last year there were members of our church who made a pledge. They contributed a total of \$..... For various reasons of our members did not pledge. With the help of all the visitors during the year, who contributed to the loose offering, a total of \$..... was contributed. I guess you can see why we can't get enthusiastic over your proposition."

Mr. Cautious: "Give me a card and I'll sign it. I don't want you fellows to think I am a slacker. You don't care anything about breaking a principle a man has followed for years, do you?"

First Canvasser: "Not if it is a bad one, Mr. Cautious. That is what the church is for."

Mr. Cautious (as men are leaving): "Well, if I have to pay every Sunday, I guess I will come oftener, so I can get my money's worth. Good-bye, boys; come again when you don't want money."

SCENE TWO

(Mr. and Mrs. Thrift are seated in their living room).

Mrs. Thrift: "Have you seen the new eight-cylinder cars down at the show rooms, George?"

Mr. Thrift: "Yes, I was looking them over a day or so ago. Pretty nifty jobs, all right. It's not all in the engine, either. The new body designs are striking. I have thought some of getting one."

Mrs. Thrift: "I wish you would. Our car has only 4500 miles on it, and was new last year, but I just can't think of driving a machine with an out-of-date body. It is like wearing a hat which is out of style. You had better order one of those cars tomorrow, if you want to be regarded as a successful man in this community."

Mr. Thrift: "All right, I'll get it."

Mrs. Thrift: "I want to speak to you about some home improvements, too. Our vacuum cleaner and electric refrigerator are also out of date. I wish you would buy new ones."

Mr. Thrift: "But, my dear, they were new just a year or so ago."

Mrs. Thrift: "So was the car, but we are to have a new one. Do you think I want my friends to laugh behind my back at the antiquated things I have to work with? We must keep up-to-date, and that is all there is to it."

Mr. Thrift: "All right, I don't want any argument. If you want new things you can have them. What is a few dollars more or less?"

(A knock is heard and two canvassers enter).

First Canvasser: "Glad to see you, Mr. and Mrs. Thrift; we are calling on behalf of the church."

Mr. Thrift: "Come in and have chairs."

Second Canvasser: "We are sorry to have to hurry, but we are out on our every member canvass, and we still have several calls to make. We would like to get our pledges for our current expenses and missions for the ensuing year."

Mr. Thrift: "I don't know what to say. I am disgusted over the extravagance of that church. I never saw such carelessness. Personally, I watch every penny of my expenditures carefully and I get value received for my money, don't I, dear?"

Mrs. Thrift: "Yes. If you were as careless as the church, you would be in the poorhouse."

First Canvasser: "This is a great surprise to me. I have never heard such a charge before. Just where would you make any change in our expenditures? No doubt you have gone over our budget and have many helpful suggestions to offer. I am sure the trustees would be very glad to receive any suggestions."

Mr. Thrift: "No, I have not gone over the budget, and I have no suggestions to make. You can't expect me to do the trustees' work for them. But take heat for example. During the winter the church was kept too warm, sometimes uncomfortable. Probably the waste of coal stands out most clearly in my mind as an example of extravagance."

Second Canvasser: "In that statement you thoroughly agree with Mr. Eskimo, who is always complaining about the excessive heat. But you must remember that we have Mr. Griddle and Mr. Tropic in our church also. While you complain about the heat, they complain about the cold. The church janitor finds it very difficult to keep all the members at exactly the right temperature. If we were to cut down on our fuel bill, some of our people would remain away from the services."

Mr. Thrift: "Why does the church have a deficit again this year? Years ago when money was scarce, such a condition was excusable, but now it seems very strange that it should persist."

First Canvasser: "The first and fundamental reason for our deficit is because we did not secure pledges enough last year to cover the budget. Church expenses, like those of the home, have increased with the years. Some of our people believe in keeping money scarce so far as the church is concerned. Until all our people see the facts of the situation and give accordingly, we will be plagued by a shortage of funds."

Mr. Thrift: "I don't know. Perhaps my statement was a little hasty. Perhaps the trustees know their business, but it is a good plan to say something once in a while to let them know we are watching their use of the money. Give me a card, and I'll sign up for the same as last year."

First Canvasser: "Thank you for that, but as we have just been saying, we did not meet our expenses last year and we are hoping that many, including yourself, will increase their pledges. Only in this way can we be assured of sufficient income to meet our requirements. Will you do it?"

Mr. Thrift: "I don't like deficits, so I guess I will increase a little. (Signs card and hands it to the canvasser.) Good luck to you, and come again."

SCENE THREE

(Mr. Holdout is reading quietly as a knock is heard at the door).

Mr. Holdout: "Come in."

First Canvasser: "Good afternoon, we are on our way back to the church. We have been out nearly all the afternoon."

Mr. Holdout: "Out for what? Getting air and exercise?"

First Canvasser: "We have surely been getting both, but they were not our

chief objective. We are working on the team of every member canvassers and have been getting pledges. Surely, you have heard about the canvass."

Mr. Holdout: "No, I haven't heard about it. It is a wonder, though, all I do hear about is giving away my money."

Second Canvasser: "You must have received a letter about the canvass. One was sent to every member."

Mr. Holdout: "I never read letters of that kind. Probably if any came, I threw them in the waste basket."

First Canvasser: "Well, it doesn't matter. We can accept your pledge just the same. What do you intend to do for us this year?"

Mr. Holdout: "I don't think I shall do much, if anything. The calls for money simply drive me mad. Just yesterday a solicitor for the community chest was in to see me, and now you two are here. When I go to church I either hear about money from somebody or read about it in the calendar."

Second Canvasser: "I feel the same way about it, Mr. Holdout. I wonder if you would not be willing to help us in a movement to do away with 90% of our church talk about money? I have a practical plan to suggest if you are interested."

Mr. Holdout: "There is nothing I would do more enthusiastically than help get rid of money talk. If your plan is any good, you may count me in on it."

Second Canvasser: "It is the simple and guaranteed Bible plan to produce results. It is the tithing plan. I have been a tither for a year now. One-tenth of my income goes for the Lord's work. There are others who are doing likewise in our church. If you and some others will join us, our financial problems will be well on the way toward solution."

Mr. Holdout: "Well, I should say not! What do you take me for? One-tenth! Why, only last year I increased my pledge. I was giving a dollar a week and now I am giving a dollar and a half. Yet you are not satisfied. If that does not prove my contention that we hear too much about money, I don't know what does."

Second Canvasser: "If your income is fifteen dollars a week you are doing what Jews before Christ thought was their reasonable share. But I supposed you were doing better than that."

Third Annual TRAVELS IN THE PSALM-LAND

Beginning Sunday, July 15th, at 11:00 a. m. at the Highland
Park Presbyterian Church, Twenty-ninth Avenue at
Julian, Denver, Colorado

July 15th, "The Opening Portals"	Psalm 1
July 22nd, "Evening in the Psalm-Land"	Psalm 4
July 29th, "The Psalm-Land's Nightingale"	Psalm 8
August 5th, "The Psalm-Land's Guide"	Psalm 9
August 12th, "Pilgrims of the Psalm-Land"	Psalm 16
August 19th, "Rest in the Psalm-Land"	Psalm 23

Elmer E. Larson finds that the series on the Psalms has appeal for preacher and people

Mr. Holdout: "You know I am doing better than that. Fifteen dollars a day is more like what I make. You don't think anybody in the church thinks I am a fifteen dollar a week man, do you?"

Second Canvasser: "No, because they judge by your outward appearance and you look prosperous enough. But did you ever consider what the Lord thinks? He knows what the books of the financial secretary show. It's more important to be right with God than to receive the applause of the other members."

Mr. Holdout: "It you are going to put it on that basis, I guess I'll have to increase a little. I gave a dollar and a half last year; you can make it three dollars this year."

Canvassers: "Thank you, Mr. Holdout, we must be going."

SCENE FOUR

(Mr. Interested Christian is seated in his living room as the two canvassers enter).

Christian: "I am very glad to see you, my friends; I was just saying to my wife that we might expect you at any time now. How are you getting along?"

First Canvasser: "We are doing very well. Most of our people do not want to see the church labor under a deficit, and therefore are making a special effort to contribute as liberally as possible."

Christian: "That is splendid. I think we ought to have as much pride about the financial standing of our church as we do in our own affairs. All of us ought to see to it that the church has sufficient funds to meet its legitimate needs."

Second Canvasser: "You are right. There is absolutely no justification for people who claim to be Christians and church members to refuse to assume their just share of the financial burden. Some, because of peculiar circumstances over which they have no control, may be excused, but 95% of our people could make worth while pledges and should do so."

Christian: "Yes, I have tried to be fair. Last year I gave three dollars a week to the church and one to missions. It was larger than ever before, but this year I am going to do better."

First Canvasser: "That is fine. You must have had a better year in business this year to make you feel that way."

Christian: "No, I haven't made any more money than last year, perhaps not as much, but I think I am a better Christian than I was last year. I am more interested in our church. The other evening I was thinking of all our church does for us. Its services provide inspiration and uplift; its fellowship brightens our lives again and again when some trouble comes to us; the Sunday School educated our children in religion; the young people's society trains them in religious self-expression and the various societies of the church constantly minister to their social life. What gives us greater return for our money than the church?"

First Canvasser: "Speaking of young people, I notice that your daughter made a pledge in the junior every member canvass last Sunday. I

(Now turn to page 232)

The Prospect List

By William H. Leach

The second article by the editor of Church Management on the practical mechanics of Lenten Evangelism. Next month he will write on the "Pastor's Lenten Evangelism."

THE church that goes seriously into the matter of Lenten evangelism will begin early to perfect its prospect list. What is a prospect list? It is simply the list of names and addresses of individuals and families who are the first prospects for church membership. It provides the step between hit-and-miss mass evangelism and a definite sales approach in the recruiting of church members. Until a church has such a list it can hardly say that it is applying definite methods in its evangelistic program.

The compilation of such a list should be, in the average church, a continuous process. Methods of securing the names can probably be classified as follows:

1. *Community Survey.* Any such survey lists the families according to their church preferences. The cards are then turned over to the respective churches. If such a survey has been conducted the names thus secured go into this "prospect list."

2. *Church School Families.* A survey of the school will show many families represented who have no definite church connections. Such families have shown an interest in things religious through the desire of the church school for their children. Their names should go on the list.

3. *Social Organizations.* Here belong the men's club, the ladies' aid and similar organizations. The membership is not usually confined to church communicants. The men and women who participate in the activities but who are not church members should be placed in the prospect lists. One church we know distributes cards at church night asking for the names of those who should be interested in the services.

3. *Church Attendants and Visitors.* If some method is provided for recording the visitors at the church services, this source will be found to be very profitable. This does not mean that every person attending the services should be urged to join the church. But the minister should be sufficiently interested to seek their motive of attendance and spiritual background.

The Mechanics of the Prospect List

It is an actual list, in black and white, preferably on cards. If the church membership list is kept in a file this list can be kept in the same or similar file on a differently colored card. The list will have many other uses than merely evangelism. It should be included in the

mailing list for special announcements, regarding services and other events. If the church uses an addressing machine the list should be on stencils, classified according to the method used by the particular addressing system. Many of the prospects for membership are also good prospects in financial efforts. It is very important that the minister and his official board think of this prospect list as a visible, tangible asset, and that the program of the church include it in the plans.

You will see how easily it ties up with every program. Suppose that special services are being held. What people do you want there? An invitation to the public will be given, of course. But this definite list of names will be included in all mailing pieces. Assume that you are going to have a personal visitation effort. This list offers the prospects on which the calls will be made.

Let us take up the meeting of those who are to make the calls in the personal effort. They have consecrated themselves to the task. Now the minister is ready to give definite instructions for the work. The prospect list furnishes the basis. He has considered each name carefully. He has sought to assign each prospect to the caller who can make the best approach to the prospect. In other words, each name represents a human soul. He has sought to know the soul. In the last analysis a purely geographical division is not the most wise plan. Rather assign prospects to those who can influence them. Avoid making an assignment which will bring out former ill-feelings or jealousies.

The Pastor and the List

The creation and interpretation of this prospect list is primarily a pastoral task. It takes life only as he shows an interest in it. Assume that the church ushers turn in the names of visitors at the Sunday services. Then it becomes a pastoral task. The cards are slipped into his pocket as he makes his calls. He learns that Mrs. Black already knows Mrs. Brown, one of the active workers. He makes a note that Mrs. Brown is the person to make the follow up contact. He learns that George White is a senior in the high school. He notes that on the card and makes it a point to ask the principal about this boy and his work. He notes that Mr. Blue is game hunter. Probably Mr. Red will have enough in common with him to make the contact for the church. And

so he goes from house to house.

The list also grows through this pastoring.

"Who is moving in the house next door?" he asks.

The name is noted and a call is made. If the information would classify the family as a prospect it goes into the list.

He visits with a man next to him at the Kiwanis luncheon. Finding that the man has a Christian background but no definite church affiliations the name goes into the prospect list. Once the pastor gets this habit of work he finds that the world is full of prospects. Evangelism becomes a part of the atmosphere in which he lives.

I'm from the Church

(Continued from page 231)

think that is fine."

Christian: "Yes, it is her own contribution to be paid out of her small allowance, or money she may earn from time to time. She is giving more proportionally than I am. The help of the young people is surely greatly appreciated."

Second Canvasser: "I like your attitude, Mr. Christian, and what you say about our church is true. We have a fine building and a splendid fellowship. The money we are asked to give is very small in comparison with what every member receives from the church and what the church contributes to the community."

Christian (signing card): "Here is my pledge, and I hope that when the total is announced, it will be apparent that we will have sufficient funds to operate without a deficit."

Canvassers: "Thank you very much. We must be on our way. Good day."

Three Men Trudging

(Continued from page 224)

said; "and the day is far spent." That was not the real reason. They may have thought it the real reason, but the reason had nothing to do (as Dr. Parker has somewhere said) with either the clock or the weather. He had cancelled their sadness, mended their broken-mindedness, conquered their loneliness. Nay, he had done more; he had brought fire down to earth, the fire that makes the spirit glow, and fringes dusty roads with light! All of us live in the haunting suspicion that the sounds of earth are like a Morse code. They have a message so much greater than themselves if only we had the key to interpret it. Jesus gave these two men the key! All of us have a recurrent inking that the sights of earth (and even human faces) are a kind of animated stage-curtain, if only we could pierce this shadow show and see the reality that lurks behind and shines through! Jesus pierced the curtain, and showed these two men an Eternal Face.

"They constrained him, saying, Abide with us, for it is towards evening." That was not the real reason, but let them say it. Even as they say it, the deeper

reason will be made clear. Let a man say that he goes to church because it is just around the corner, or because it is a stabilizing force in the community. He may sincerely believe that is the reason; but secretly, half consciously, he covets God—God shown in the simple ways of Christ, God who makes sweet the bitter memory of sin, who makes the fountain of zest to flow again, and over-arches these broken human days in a rainbow of eternity. But let a man speak the avowed reason. In the speaking the real reason may shine clear. And let a man issue his own invitation to God, saying "Abide with us." The house of life is his own; he must learn responsibility. A child cannot learn to walk unless the parent's hands are withdrawn. Put two chairs a little space apart: for the child they are far apart as New York from California. No hand helping now; father and mother "make as though to go" away. Feet must learn to travel!

"He made as though to go further." So he revealed them to themselves! So he threw them on their own decision, led them into large responsibility, encouraged their growth . . . But at one word from them he stayed! The cottage might be shabby with sin, bare of all good deeds; it did not matter; it need not be furnished with a ritual or a theology. They constrained him; that was enough! The home, when he entered, became the place of a presence—not less a home but more a shrine. Its dingy walls became tapestries of vision; its ceiling a sky; its bread and wine sacramental. And "breaking the bread, he gave it to them. And their eyes were opened. And they knew him. And he vanished out of their sight."

One Man Trudging

But why should he vanish just when he was known? Oh, he *must* go further. That gesture at the door was no mere feint or subterfuge. It may be towards evening and the day far spent; even so, he cannot stay. He must fare forth into the darkness. There are other saddened hearts and other shadowed homes. He vanished—"One man trudging down the road!"

If we look at Jesus with careful eyes we shall see him living on earth always straining against his bonds. Human blindness hemmed him in ("He could do no mighty works there because of their unbelief"), and the human sin that drove him to a cross. Why did he weep at the grave of Lazarus? — the story says that he raised him from the dead. Was it for the reason that, hemmed in by his body, he could not go to other homes, to every home in sorrow, and there breathe the faith of the resurrection? "And he said, I must go into the next village" . . . "Other sheep I have which are not of this fold; them also I must bring". Always he "must go further".

Ministers are sometimes reminded to "stick to the gospel". Perhaps the reminder is proper. Affairs of industry and state are so complicated that expert minds are baffled by them. Inexpert minds only darken counsel with words. Yet the minister, if he has reached even an elementary understanding of Christ, knows that his Master always must "go further". He can never be held within the walls of a church or a creed. He cannot be roped even to the Communion Table. He is away down the dark roads of the world.

The only way to keep Christ, you see, is to journey with him. Some of us want to stay with him. We see him mingling with the poor in a world of plenty—and we know the system that breeds defenceless poverty is wrong; and it worries us that in this day (when men have time to give) there is no concerted action by American business (not even with the flaming portent of Russia on the horizon) to devise a new plan which may make the wrong thing right. We see him mingling with the war-burdened, while statesmen will tax anything rather than lessen the burden of armaments, while candidates for high office have no courage to risk the loss of votes—and we know that system is wrong.

We ministers must say it is wrong. We must say it, not because we belong to this or that party, not because we like to say it, but because we must stay with Christ whatever happens. "Stay, Lord, within this pretty creed!" we cry; "stay within this stately ritual; stay within this Sacrament". But even while we say it he has vanished out of our sight. Where is he? He has gone down the dark roads of the world—though the day is far spent:

"Where did'st Thou tarry, Lord, Lord,
Who heeded not my prayer?
All the long day, all the long night,
I stretched my hands to air.

"There was a bitterer want than thine
Came from the frozen North;
Laid hands upon My garment's hem
And led Me forth.

"It was a lonely Northern man:
Where there was never tree
To shed its comfort on his heart,
There he had need of Me.

"He kindled us a little flame
To hope against the storm;
And unto him and unto Me
The light was warm."

"And yet I called Thee, Lord, Lord—
Who answered not, nor came;
All the long day, and yesterday,
I called Thee by Thy name.

"There was a dumb, unhearing grief
Spoke louder than thy word.
There was a heart called not on Me;
And yet I heard.

"The sorrows of a savage man
Shaping him gods, alone,
Who found no love in the shapen clay
To answer to his own.

"His heart knew what his eyes saw not
He bade Me stay, and eat
And unto him, and unto Me,
The cup was sweet.

"Along the borders of despair
Where sparrows seek no nest,
Nor ravens food, I sit at meat,
The unnamed Guest."

Josephine Preston Peabody.

"He made as though he would go further." He tarried with them for a time. At the slightest intent of hospitality he will tarry anywhere. But he cannot stay. But we can keep him if we will go with him—along the borders of despair—to make them coasts of light. "One man trudging down the road."

How Religion Affects Sex Relationships

By Neal D. Newlin, Domestic Relations Counselor

In this article Mr. Newlin discusses just two points of his study. The first is "What effect does religious belief have in the experiences of temptations of relationship with those of the other sex?" The second is: "Does dancing offer sexual temptation?"

IN the three articles which have preceded this one, we have been reviewing the thinking of young people of college-age, about marriage. Reference has repeatedly been made to the questionnaire which was used by the author in connection with his lecturing and consultation to such groups of young people. We shall continue, in this article, reviewing other questions which these young people considered.

In the other articles, we divided the thousands of young people into three groups, for our ease in viewing their attitudes. This policy will be continued in this article. These three groups are: (1) The Denominational (or Church) College group. These are young people between the ages of 17 and 29 found in several of the colleges throughout the Central western part of the United States. Such colleges are either supported by a Protestant church group, or have a historical background of church connection that continues to influence the selection of members of the governing board. (2) The State-supported College group. Here a group of young people between the ages of 17 and 29 has been selected at random, without any attempt to pick out the "best" answers. These are from Universities in the Central-West, also, but are from State Universities or Normal schools. The number has been selected to equal that of the first and third groups. (3) The Community-Seminar group. These are largely young people out of college, and those who never attended a higher educational institution. The ages are approximately the same, 17 to 29, and an equal number has been selected at random. The author has lectured to groups in Y. M. C. A.'s, Y. W. C. A.'s, Churches, Women's Clubs, etc., and has selected from such groups (who attended his seminars) those making up this third group.

Religious Beliefs and Sex

The first question we will consider in this month's article was asked of both young women and young men. It is: "DO YOU FIND THAT YOUR RELIGIOUS BELIEFS (AND PRINCIPLES) ARE OF ANY AID

TO YOU IN YOUR VERY PERSONAL RELATIONS WITH ONE OF THE OPPOSITE SEX?"

The young women in the first group (the denominational college group) answered: YES . . . 66%; NO . . . 34%. The young men in this same college group, answered: YES . . . 81%; NO . . . 19%. It is quite evident that the young men in these church-college groups were more positive about the influence upon them of their religious principles, than were the women.

The young women of the second group (the tax-supported College group), answered: YES . . . 25%; NO . . . 69%; SOME SLIGHT AID . . . 6%. The young men of this same group, answered: YES . . . 24% NO . . . 59%; OF SOME SLIGHT AID . . . 10%; NO ANSWER GIVEN . . . 7%. The results of this group show us a marked reversal of opinion from the young people of the church-college group. Probable reasons for this will be discussed later in this article.

The young women of the third group (Community-Seminar groups) answered: YES . . . 50%; NO . . . 33%; OF SOME SLIGHT AID . . . 17%. The young men of this group answered: YES . . . 25%;

NO . . . 50%; OF SOME SLIGHT AID . . . 25%. Here we find a very marked difference of opinion between the young women and the young men. In fact, the "yes" of the women is exactly equal to the "no" of the men.

Combining all three groups, we find: Young women have answered: YES . . . 47%; NO . . . 45 1/3%; OF SOME SLIGHT AID . . . 7 2/3%. The young men replied: YES . . . 43 1/3%; NO . . . 42 2/3%; OF SOME SLIGHT AID . . . 11 2/3%; NO ANSWER GIVEN . . . 2 1/3%. Thus taking all the groups as a single unit (instead of dividing them by location studied) we find but a very slight difference between the opinions of the young men and the young women. In this way, it is also evident that the "yes" answers and the "no" answers are so nearly equal as to make impossible a conclusion that would have much force. However, it is noticeable that the "yes" votes have a slight lead among both young women and young men. But, the author feels that there is not very much room for a great pride as we contemplate the religious and moral teaching of the church throughout the past years. Probably there is no one field in which more temptations are constantly evident than in the relationships of the two sexes among our young people. We might ask (with considerable humility, indeed) if our religion has failed as an aid to our youth when they need it the most, i. e., when they are in the company of one of the other sex, and when the sexual passions and temptations are the most prevalent. Evidently, from the opinions expressed by our own young people (as represented in our colleges), they do not feel that such religious principles are very "handy."

Let us compare the first and second groups, as the difference is most marked here. The author has often been asked by ministers, small-college presidents, and others, "Do you find that the young people of our church colleges are more 'moral' than the young people in our State colleges?" Let the figures speak for themselves! The church-college young women asserted their favorable opinion about the



Neal D. Newlin

value of their religious principles when needed, 66% as against 25% for the State-college young women. Only 34% of the young women in the first group said they found no aid in their religious beliefs when they were with young men, while 69% of the tax-supported college women stated their religion was of no aid at such times. The difference in the opinions of the young men is even more interesting. In the church-colleges, 81% of these men said "yes", while only 24% of the young men in our State universities visited, felt their religion was of any aid in their "romantic" relations. In the same way, only 19% of the church-college group said "no," while 59% of the tax-supported college group answered likewise. Whether or not we are all willing to say our small denominations church-college is producing more "moral" young people, at least it is evident that the young people in the tax-supported universities (at least in those here visited) do not have as well founded a religious idealism that becomes practical when NEEDED.

Dangers of Dancing

As a further effort to evaluate the thinking of our young people about some of the more prominent social customs, all groups were asked: "DOES DANCING AROUSE YOUR EMOTIONS, OR SEXUAL DESIRES?" There is practically no difference between the various groups as to their opinions, so time and space will be saved in this article, by considering the three groups together. The young women replied: YES ("Dancing DOES arouse my emotional desires") . . . 31%; NO ("Dancing does NOT arouse my emotional desires") . . . 68%; NO ANSWER . . . 1%. The young men were not so positive in their feelings about the matter, having replied: YES . . . 48%; NO . . . 41%; NO ANSWER . . . 11%. It is clear, from a study of these figures, that the young women make no hesitation about their emotional understanding. Perhaps this difference of opinion from the boys may be a physical difference, or it may be psychical. At any rate, it is known that girls enjoy dancing with other girls much more than boys find any enjoyment from dancing with other boys. In further conversation with many, many young men, they have been quite frank in admitting that the main thing about dancing which they enjoy, is the close proximity of the girls to them. The old fashioned dance, where the couples bow to each other, join hands, and remain rather distant physically, is not bound to meet with much warmth among the college young men!

In connection with this matter of dancing, and the desire of young men to embrace the ladies of their choice, a much more personal question was asked of the young men of all three groups. Again, the answers showed no positive difference of group-thinking, so we will not divide these young men into the three college (and Seminar) groups. These young men were asked: "WHAT IS THE EFFECT ON YOU OF SEEING GIRLS DRESSED WITHOUT BRASSIERES, WITH ROLLED STOCKINGS, etc." The answers were a positive challenge to the "modern dress" of our young ladies. They said, "CREATES A SEXUAL DESIRE . . . 67%; HAS NO PARTICULAR EFFECT . . . 29%; AM NOT SURE OF WHAT THE EFFECT IS . . . 4%."

The author has been called upon for considerable, extensive consultations

• THE CHURCH LAWYER •

A Vital Aspect of Church Pledges

By Arthur L. H. Street

A BARE pledge to give money, like any other promise to make a gift, is not legally enforceable. There must be, not only an acceptance of it, but some sort of legal consideration. These fundamental rules were applied not long ago by the California District Court of Appeal in the case of Board of Home Missions and Church Extension of Methodist Episcopal Church v. Manley, 19 Pac. 2d, 21. The Board lost a suit to enforce a claim against the estate of Martha D. Sanders, who had signed the following pledge, entitled "Estate Pledge" and addressed to the Board:

"In consideration of my interest in Christian Missions and of the securing of the above named Board of other pledges for its work, and for value received, I hereby promise and agree to pay to the Board . . . the sum of \$5000.00, which shall become due and payable one day after my death out of my estate. If any or all of the above sum be paid before its due date, the said Board will, if requested by me, issue its Annuity Bond or Agreement on the basis published by it, at the time of such payment or payments."

The annuity plan referred to provided for an annuity of from \$4 to \$8, dependent on the age of the bondholder, upon each \$100 paid to appellant by the subscriber.

Mrs. Sanders died without having made any payment or received any annuity bond.

Holding that the circumstances were not such as to entitle the Board to recover, the Court of Appeals said:

"The general rule is that the promise to pay a subscription is ordinarily a mere offer which in the absence of a consideration therefor may be withdrawn any time before acceptance. Under such circumstances, the death of the promisor revokes the pledge. . . . A subscription is considered as a mere offer until the beneficiary has accepted it, or has acted on the faith thereof so that his conduct implies an acceptance, and until such acceptance the promisor generally has the right to revoke the subscription. The death of the subscriber before the acceptance of the subscription constitutes a revocation of the offer, and the estate of the subscriber will not be liable on the subscription. . . . An acceptance can only be shown by some act on the part of the promisee where some legal liability is incurred or money expended on the faith of the promise. . . . However, there is an exception to this rule, and that is that, where there is a mutual promise by several individuals to contribute to the payment of an aggregate sum for the benefit of a charitable, religious, or educational institution in which they are all interested, such mutual promise is generally held to support an adequate consideration authorizing its enforcement by the promisor. . . ."

"There is no evidence in the case at bar indicating that appellant performed any acts or incurred any obligations or expense in reliance upon the payment of the said subscription of deceased prior to her death, or that other individuals concurred with her in contributing to the payment of an aggregate sum for the benefit of appellant."

with young people of both sexes. As he has advised girls about this opinion of young men with reference to the way girls commonly dress, they have expressed amazement. Happily, a large number of such girls have also been most ashamed of what young men whom they know, must have thought of these girls, because of her rolled-stockings, etc. It is not here asserted that girls intentionally dress as they do in order to attract the sexual desires of men! It is felt that a large (very large) majority of the girls today are as moral as could be desired. The custom today is for freedom. And this freedom applies to dress as well as to every field of our life. Girl's clothing has been designed so they can obtain the least possible restriction upon their bodies. It is interesting that much of women's clothing is designed by male "dress-

makers." Yet, in spite of the reason behind the "unbound" clothing, boys are made sexually aware of the maiden because of her prevalent dressing habits. What to do about it? Well, it might be well to allow the young people themselves to decide that, or would it?

Young people today have said: "My body is a gift from God. There is nothing about it of which I can be ashamed. But, because I feel I am the handiwork of God, I am sacred and not to be gazed upon by those who have unworthy ideas. So, I am not ashamed of my body, but I am not to allow it to be trespassed upon by either look or act." That is a high ideal, and is worthy of the best that either youth or adulthood can offer. More young people need to be made aware of such opinions, and the author is endeavoring to assume his share of that task.

The Church Wheel

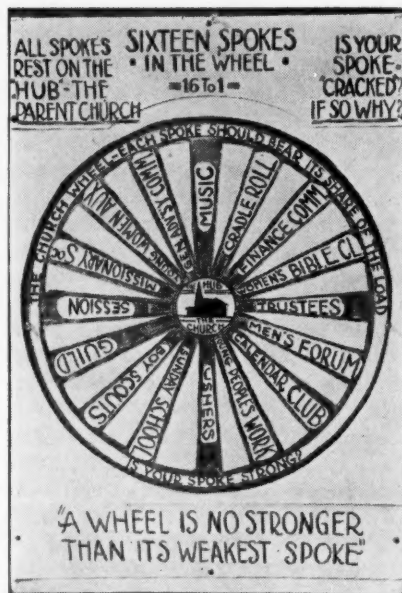
By Alfred Jennings Funnell, First Presbyterian Church,
Sandusky, Ohio

THE program in any church requires careful and prayerful planning on the part of some leader in the organization. In some cases it may be the pastor, in other instances it may be some one outstanding professional or business man or woman who has the work of the kingdom at heart; and, who is willing to spend the time required to start something which will stimulate renewed activity on the part of the organizations within the institution.

In any event, something must needs eventuate in order to get the "Church Wheel" moving in the right direction—hence! A suggestion from one of the laymen in the Old First Presbyterian Church, Sandusky, Ohio, resulted in the creation of the wheel shown in the illustration. Among other suggestions, the layman in question said: "It occurs to me that there is not sufficient co-ordination between the organizations in the Old First Church." Further, he continued, "Something should be done to stimulate renewed interest, and I suggest the appointment of a committee of at least two persons from each group to act as a "General Advisory Committee," this Committee to meet once each month and exchange ideas, promote ways and means of putting on a "Forward" program. Further, I advise the appointment by the President of the Board of Trustees, of a Finance Committee, whose duty it would be to cooperate with the Trustees and assist in raising the needed funds with which to finance the institution." Splendid!

At once the pastor began to cast about for something that would bring the picture clearly to the minds of all parties concerned. The President of the Board of Trustees had already called a meeting of Trustees, Session, and the heads of every organization within the Church. We succeeded in finding an artist who is employed by one of our local industries, to create a large plaque, outlining the "spokes" in the church wheel. He was glad to contribute this service.

At a meeting which followed the combined group leaders, presided over by the President of the Board, it was unanimously voted to ask each organization to appoint two members to act on the "General Advisory Committee." Also, the President was instructed to appoint a Finance Committee of Five Members, whose duty it will be to take over the entire matter of financing the Church,



in cooperation of course with the Board of Trustees.

Now then, we feel that we are "going somewhere" this winter in the Old First. If we can succeed in mending the "cracked spokes," in impressing upon each organization that his or her group is responsible to the "Hub"—(the Church) and that no wheel is stronger than its

PURPOSES GENERAL ADVISORY BOARD THE OLD FIRST PRESBY- TERIAN CHURCH

Sandusky, Ohio

(From the Constitution)

Article One—Section 3.

Note (a) To serve in a constructive advisory capacity to the Pastor, the Session, the Deacons, the Board of Trustees, all standing Committees, all departments of the church, the church (named) at large, any or all of them separately or collectively.

Note (b) To sponsor the coordination of all of the work of each of the departments within the church.

Note (c) To formulate and promote ideas for the betterment of the welfare of the church.

Note (d) To stimulate interest, support and attendance of all church members to church work and services.

Note (e) To (when called upon) actively engage in aiding and assisting in any or all work that has the approval of the Board.

weakest spoke, all spokes rest on the "Hub"—(the Church, that the coming of the Kingdom of God in Sandusky, in part at least, depends upon the gracious, loyal, enthusiastic cooperation of each organization and each individual, within the Church "wheel," we shall accomplish the seemingly impossible.

Several Things To Note:

1. The leader of each organization or group should remember that he or she is expected to lead—in every well-disciplined army—the men will never go further than their leader is willing to go.

2. The members of each organization should follow implicitly their leader—obedience to orders should be the watchword.

3. Each group or organization should never forget that they are a "spoke" in the main wheel (the parent Church).

4. Each group leader should never forget that he should always keep in close touch with the "Hub" (the spiritual body) which, in our church, is the session, or Bd. of Elders.

5. No group in the Church is an entity in itself.

6. Loyalty to the group should connote loyalty to the Church.

7. Never forget that attendance at organization meetings is not an excuse for failure in attendance at the services of worship.

8. Do not forget that each member of the Church is expected to be a real steward of Jesus Christ; and that stewardship involves giving a portion of one's time, talents, and substance to the Lord.

Last: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2nd Peter, 1-8.

Again—"this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before press toward the mark for the prize of the upward calling of God in Christ Jesus"—Philippians, 3-13-14.

Liturgy of Evangelism

(Continued from page 226)

imagination and empathetically they participate in the drama.

It is at this point that the new liturgy of evangelism will reflect progress. It will be more strikingly objective without surrendering the challenge for a mode of participation in the service on the part of the worshipers, that emphasizes faith. In this synthesis of the subjective and the objective, reality in worship will be achieved and the values so diligently sought after by the Quakers' and other non-liturgists will be abundantly experienced. The liturgy of worship, constituted with special reference to its evangelistic possibilities, will ignite a thousand centers of soul-winning devotion. It will inaugurate a new era of evangelism.

"Consult Von Hugel, F., "Essays and Addresses," Vol. II. pp. 59-88.

A PALM SUNDAY SERVICE IN A GOTHIC CHURCH

It will interest our readers to have these few ideas about the Palm Sunday Service in the new Gothic First Methodist Church, of Vineland, N. J., where Rev. George S. Johnson is the pastor, and Orland L. Keyburtz, the musical director and organist. The sermon was called "The Way of the Palms" and the chancel was decorated to suggest the sermon subject. A beautiful lane of palms, wide at the opening and narrow at the end was arranged, and at the end of the lane was the Cross on the Altar, draped in black chiffon veil with satin border behind which were dark blue lights, giving the effect of shadow and distance. The sermon outline was as follows:

- (1) A solitary way.
- (2) A way of prophecy.
- (3) A triumphal entry into the human heart.
- (4) A Royal Way.
- (5) The Way of the Cross.

The service opened with the Verdi-Lemare "Triumphal March," followed by a solo, "The Palms" (Faure), and an anthem, "Ride On, O King" (Scott). During the sermon very soft organ incidental music at appropriate places included "Into My Heart"—"The Holy City"—"Must Jesus Bear the Cross Alone?" It is the belief of this ministry that each part of the service must be made as appealing as possible, through the eye and ear and no effort is spared to add to the service anything that deepens the impression and is at the same time worshipful.

Orland L. Keyburtz.

THE CALL OF CHRIST

We have all been stirred by the story of Dr. Albert Schweitzer, the brilliant young student who, before he was thirty, had made himself professor at Strasburg, organist to the Paris Bach Society, and the author of some famous books. Then, all at once, he decides to give a number of organ recitals, to use the proceeds in taking a medical course, and to become a missionary. He relinquishes his chair at the university, turns his back on Europe, and takes up work as a medical missionary among the natives of Equatorial Africa. And, in the closing sentences of his book, he tells us how it all came about. He heard, he says, the call of Christ, challenging him to a superb adventure. The call was as vivid and as real as when, beside Gennesaret, the fishers heard the Saviour's "Follow me!" The brilliant young musician, now a brilliant young physician, followed the beckoning Finger, and, as a consequence, life became lustrous.

Christ calls every man to a superb adventure; and, when men realize it, that quality in them that responds to the hazard of crime will vibrate in response to a still more thrilling challenge, and they will flock to the cross like doves to their windows.

F. W. Boreham in *The Ivory Spires*; The Abingdon Press.

Ceremony keeps up things; 'tis like a penny glass to a rich spirit, or some excellent water; without it the water were spilt, and the spirit lost.—*Seiden*.

Postal Cards Bring Lenten Story

By O. E. Clauson, *Elim Lutheran Church, Fargo, N. D.*

VENTURING something new and different in a Lenten program in our church, which proved very much worth while, I pass it on for what it is worth. At a meeting of the official board of my church, early in the year, Lenten plans were discussed. For the past five years various plans and programs have been used with more or less success. Something different from what we had done seemed desirable. The discussion of a Lenten plan and program resulted in the following:

First: To send a government postal card with a brief message to every confirmed member of the church each week during Lent.

Second: To enlist the interest and service of the Ladies' Aid, The Lutheran Brotherhood (Men's organization), and the Luther League (Y. P. S.), thus getting the interest of the men, women and the young people.

Third: To divide the membership on a proportionate basis among these three organizations, and to divide the names allotted to each organization into groups of from ten to twelve names.

Fourth: A sufficient number of members were then selected in each organization to address and sign and mail the cards assigned them. The names of the members of the church were distributed in such manner that no one addressing and signing the cards addressed the same person more than once. Each week each one had a new set of names. This meant that each member of the church received a card signed by a different person each week.

This manner of mailing added the personal element so conspicuously absent when mailing is done from the church office with the signature of the pastor or a committee. By this manner of mailing it was a card from a fellow member of the church. In the mailing prospects were, of course, included.

For the period of the campaign there was a fine average increase in attendance at the morning service over the same period last year, with the attendance at the midweek Lenten service averaging one hundred, in a church with a membership of about four hundred.

The item of cost was nominal. We printed the cards on our own Junior Multigraph machine on which our weekly bulletin is regularly printed. The only cost was, therefore, the postal cards. The element of newness, so far as we were concerned, was the manner of addressing and signing the cards.

Dear Friend:

Behold we go up to Jerusalem—and all things shall be accomplished unto the Son of Man; they shall scourge and kill him. So Jesus announced.

IN ELIM CHURCH

We observe Lent with services on Thursday at 8:00 P. M.

LET US MEET THEM!

AND ON SUNDAY

**WE MEET FOR WORSHIP—
ALL OF US.**

Hope to see you Thursday and Sunday!

No. 1

Dear Friend:

On the cross our Saviour
died atoning for your sins
and mine. Through
faith in him we life now
have because for us his
blood he shed.

**FAITH COMETH BY HEARING
AND HEARING BY THE WORD
GOD**

**LET US HEAR THE WORD TO-
GETHER IN OUR CHURCH
THURSDAY—SUNDAY**

No. 2

Dear Friend:

In the midst of all the cares and worries of daily life—it is good for us to pause for prayer and worship.

**OUR CHURCH AFFORDS US
THIS OPPORTUNITY.**

**WE'LL MEET THURSDAY—GOD
WILLING—AT 8 P. M.
YOU YOUR FRIENDS AND I
SUNDAY—WE'LL CROWD THE
COURTS OF OUR GOD**

The Word of God is the Word of Life

No. 3

Dear Friend:

**THE LORD IS IN HIS HOLY
TEMPLE**

These doors are open to us

THURSDAY, 8 P. M.

**SUNDAY, 10:30 A. M. 7:30 P. M.
WITHIN IS THE INSPIRATION
OF MESSAGE AND SONG
Come let us worship together!**

No. 4

Build A Bigger Life

By W. O. Carrington, John Wesley A. M. E. Zion Church, Washington, D. C.

And he thought within himself, saying, What shall I do, because I have no room . . . ?

And he said, This will I do: I will . . . build greater.—Luke 12: 17, 18.

THERE is an old story of a young artist who brought his picture for the master's criticism. The master scrutinized it for a moment, then wrote across it, "Amplius"—wider. So Jesus felt about men's lives. They were not big enough. He saw where they were putting the emphasis; observed the things they were capitalizing; noted their foolish, shabby contentments; marked their tragic failures, and urged them to build bigger lives. "A man's life," said He, "consisteth not in the abundance of the things he possesseth." And to increase the point and power of His appeal He told the story of the successful farmer whose fields yielded so bountifully that he had to build larger barns to store his abundant harvests. The element of tragedy in this situation was that what was true of his barns was also true of his life: it was not spacious enough, but he didn't see it. He faced and dealt decisively and masterfully with the problem that his barns were too small, but he seemed hopelessly and fatally unconscious of the more momentous problem that his life was too small. And just when he felt that he could retire and enjoy life, death claimed him, and God wrote his epitaph in a couple of words: "Thou fool!"

Jesus sees the tragedy peeping out from our sordid satisfactions, our cheap successes, our pathetic failures, our feverish anxiety and unrest, our cluttered lives, and poignantly pleads that we build a bigger life. "That poor, starved, maimed and driven thing," says He, "is not life. You have no conception of its true dimensions—the length and the breadth, the height and the depth of it; you are not aware of its glorious immensities. You are capable of better things. Why make yourselves satisfied with so pitifully small and inferior a life? I am come that you might have life, and have it more abundantly."

I

The life that has no room for God is not big enough. That was the trouble with this prosperous farmer. He had no room in his life for God. Read his soliloquy. There is no reference to God anywhere. All that he had came from

Readers of *Church Management Prize Sermons* will recall sermon by Dr. Carrington which received the first place. This sermon represents the same high literary quality. It will be read with interest.

God, but there is never a token of gratitude, never a note of thanksgiving; no recognition of Someone above and beyond himself; no sense of dependence upon some Higher Power; no God in all his thought. And that is true of countless numbers in our day. God is ignored. Men plan their lives without any thought of Him, build upon foundations that are nowhere in touch with Him, make the futile and fatal experiment of living by bread alone. And in the case of many who call themselves Christians, is not God crowded out by many things from the central and commanding place which rightly belongs to Him to some precarious footing on the rim of their lives? Gamaliel Bradford says that while the world has always needed God Americans of today seem to need Him most because we are so easily content to get along without Him.

The wonderful progress made by modern man has begotten in us a sense of self-sufficiency. It has immeasurably increased our knowledge and our power; it has given us masterful control of the mighty and mysterious forces of nature; it has laid unimagined resources at our disposal; and in consequence we have grown so self-reliant and possessed of such abounding self-confidence and pride of power that we feel that we can get along without God. Our fathers needed him for they lacked our equipment and resourcefulness; but we can manage without Him. Surely, in such a time as this, when the scientific manipulation and mastery of life are deemed adequate for all our vast and manifold necessities, and religion is no longer regarded as indispensable; when men are forgetting to pray, and God is being shunted from the main line of the business of life, to lie unused and forgotten on some out-of-the-way siding with other outworn things, we need to reiterate Christ's urgent plea that men build a bigger life, big enough for God. For only so will life come into its own; only so will it be charged with true meaning and value; only so will it be established on a sure foundation and

maintain its sanity and optimism in the face of mystery and adversity.

Stevenson closed a letter to Henley with some lines ending with "Enter God," and then added, "But you know, until a man can write that 'Enter God' he has made no art! None!" As a matter of fact, until we write that "Enter God" we make no life worthy of the name. Life is like a house with elastic and contractile walls. Let God enter, and it is capable of illimitable expansion. Exclude God, and it becomes a shriveled and shrunken thing without value or meaning.

In building a life big enough for God let us be sure that we have a God big enough for life. The God offered us by much of our current theology and philosophy is simply not big enough. Let us be content with nothing less than the God and Father of Jesus Christ.

II

The life which is self-centered is not big enough. The man in the parable was a confirmed egotist. It has been pointed out by a recent interpreter¹ that there are sixty-one words in his monologue as given in the English version, and they include thirteen personal pronouns, all referring to himself. In the Greek his speech is contained in forty-six words, so that his egotism becomes more apparent. He lived for himself; his outlook never got beyond the pitifully circumscribed walls of self-interest; his life never rose above "those miserable aims which end with self." The poor, the needy, the hungry were about him, but he was not moved by sympathy and compassion to share his goods with them. That is the way of selfishness. Although he is "the heir of all the ages" the selfish man repudiates his indebtedness to others; he becomes life's beneficiary but studiously avoids the role of benefactor. He reverses the fine saying which Paul ascribes to Jesus and makes it read, "It is more blessed to receive than to give."

There was a time when selfishness could be justified and even glorified. But that time is passed; it belongs to the jungle days in man's experience. Professor Youtz says: "Clearly selfishness is a survival of our animal past when every man had to follow the law of self-defense and self-interest, if he would survive. But that deep-rooted habit of

¹George A. Buttrick: "The Parable of Jesus," p. 135. Doubleday, Doran & Co., Garden City, New York.

selfishness which was a virtue in a self-centered savage stage has become an unlovely vice in enlightened society. It is a link with the animal from which we sprang, not a link with the manhood that is in the making." And a painfully narrow and limited existence is the penalty we pay for our persistent selfishness.

The nemesis of the self-centered life is that it not only builds its own narrowing and dreary prison walls and consigns itself to cramping littleness, but in shutting itself in, it shuts so much out. It misses those gracious deliverances, those generous emancipations which come from largeness of outlook, from self-forgetfulness and the recognition and acceptance of the larger relationships and responsibilities of life. It misses the deepening and enlargement of life which result from the outgoing of the heart in sympathy and pity and those sweet charities that heal and bless. It misses the unfailing springs of satisfaction and gladness which are found in the path of self-renouncing service. And most of all it misses God. Do you recall how this is put in a bit of verse by Thomas Edward Brown?—

"If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the Ocean shelf,

And say—"This is not dead,"—

And fill thee with Himself instead.

But thou art all replete with very *thou*,

And hast such shrewd activity,

That, when He comes, He says:—"This is enow

Unto itself—"Twere better let it be:

It is so small and full, there is no room for Me."

The policy of selfishness shuts us up to littleness and is suicidal in the end for, as the Master of Life says, "He that loveth his life loseth it." Love is liberating; it makes for spaciousness of living. Unselfishness builds a bigger life. Like mercy,

"It is twice blest:

It blesteth him that gives and him that takes."

III

The life which shuns hardship and difficulty is not big enough. "Soul," said the foolish farmer, "take thine ease, eat, drink, and be merry." He was resolved to take it easy, to indulge in comfort and softness, to have a good time, as we would say. There is this that should be said to his credit, however. He had spent years in active living, in hard work, in creative effort, until he had accumulated a competence and had come to feel that he had earned the right to take it easy. Perhaps that had always been his goal, the ultimate ideal towards which he was always striving. But still it was something that he had devoted years to diligent and rewarding toil. There are those who start life with the theory that they have a right to an easy, comfortable existence, without tension or difficulty, and without the necessity for sustained or arduous effort; and they cherish a grievance against life should it turn out other than that.

²H. A. Youtz: "The Supremacy of the Spiritual," p. 77. Used by kind permission of the publishers, The Macmillan Co., New York.

³"Poems of E. T. Brown," p. 58. Used by kind permission of the publishers, The Macmillan Co., New York.

Liturgical Material for Lincoln's and Washington's Birthdays

The Sentences

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. *Psalm 33: 12.*

Thou hast increased the nation, O Lord, thou hast increased the nation and thou art glorified. *Isaiah 26: 15.*

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them. *Exodus 19: 21.*

The angel of the Lord encampeth 'round about them that fear him, O taste and see that the Lord is good. *Psalm 34: 7-8.*

Hymns

O Lord, our God, thy mighty hand
God of our fathers, known of old
O God, hear now the nation's prayer
Hail, the glorious golden city
Lead us, O Father, in the paths of peace

Mine eyes have seen the glory of the coming
America, the beautiful

My country, 'tis of thee.

Scripture Readings

Psalm 1; Psalm 72; Hebrews 12.

Prayers

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to create a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that thou wilt most graciously be pleased to dispose us all to do justice and to love mercy and to demand ourselves with that charity, morality and pacific temper of mind which are the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ our Lord. (Prayer by Washington which now hangs in St. George's Church, Fredericksburg, Va.)

Let us be here dedicated to the great task remaining before us: that from these honored dead we may take increased devotion to that cause for which they gave the last full measure of devotion. Let us here highly resolve that

But man never cuts a poorer figure than when he determines to build his life along the lines of self-indulgence and softness. He never comes to his full stature; the finest virtues go to seed instead of coming to their ultimate flowering, and all the fair promise of life becomes a frustrated thing, its very meaning twisted out of its original design and all its powers perverted from their high ends. To live an easy, untroubled, irresponsible life is to suffer the doom of hopeless limitation and impoverishment and the loss of those things which can enrich life and stretch it to noble proportions. In the light of what God has invested in it, in view of its wonderful endowments, its powers of

these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth. *Amen.* (From Lincoln's Gettysburg address.)

* * *

O God of freedom, under Thy guiding hand our pilgrim fathers crossed the sea. We rejoice that in Thy spirit they founded upon this continent a nation dedicated to liberty, equality, and the brotherhood of man. We thank thee for their spirit of adventure in a new world, and for their daring experiment in the untried ways of government by the people.

Give to us, we pray, the spirit of the fathers as we, too, face a new world. Give us their faith and courage to launch out upon political and economic experiment, adopting such new forms as may be necessary to fulfill the purposes for which our country came to birth.

Deliver us, O God, not alone from the ancient tyranny of kings, but from new autocracies in modern life. May we cease to deny in industrial relations the fundamental purposes of our democracy. Give us the grace and wisdom to grant to labor and the people their inalienable right to representation in the government of industry. Lead us into the co-operative commonwealth of God.

May we also go forward in the spirit of divine adventure into the new world of international relations. Through co-operative institutions of world conference, court and league, may we play our part in international law and order to establish justice among the nations, assure peace and tranquillity in the world, and promote the general welfare of mankind.

God of our fathers, be with us yet. Help us in the continued genius of our nation ever to pioneer in the cause of human freedom and the brotherhood of man. (James Myers in *Prayers for Self and Society*. The Association Press.)

Benediction

O Lord and God, who hast revealed thyself unto us in the noble men raised to lead our nation in days of trial, grant unto us, we beseech Thee, the grace to accept the rich heritages of the past and use them to build the world of today that those yet unborn may rise up and call us blessed. *Amen.*

endurance, its capacity for courage and heroism, it is clear that human life is charged with greatness and has the promise and potency of a glorious destiny, which cannot be realized along some primrose path or in sheltered and easy places. If you went into a manufacturing plant and saw a great electric hammer, you would know it was not intended for cracking walnuts. If you visited a great observatory you would know it was not constructed and equipped for a child's amusement. If these things were designed to serve such trivial and petty ends, then there was a wretched waste of creative skill and valuable material. The same thing may be

(Now turn to page 242)

The Ministry of Christian Interpretation*

By The Late J. Stuart Holden

Which being interpreted is. Matthew 1:23

I AM not going to ask you to turn to any one passage nor even any one text, although I have a text. And the reason I do not ask you to turn to any one in the New Testament is that it occurs so frequently that certainly on almost every page of the gospel, certainly on every page of the first gospel you will find it, and occurrences will readily recur to your mind as I give it to you. If you have read the New Testament you have been arrested of course time and time again by this phrase, "Which being interpreted is." I want to talk to you about the significance of that phrase both as it occurs in the New Testament and its application and appositeness to life.

One of our greatest teachers, Dr. James Denny, was being asked about a minister whom it was suggested might fill the pulpit of a certain church, and they asked questions about this man and they said, "Is he a preacher?"

And Dr. Denny said very quietly, "He is better, he is an interpreter."

"But," they said with some obtuseness, "is he an expositor?"

"I tell you he is an interpreter."

The ministry of interpretation is perhaps the most precious gift that God gives to his church and to his people. The service of interpretation is one which is assigned not merely to ministers, certainly not exclusively to scholars. It is the one obligation and privilege of all who name the name of Christ.

"Which being interpreted is." A strange text on which to base a spiritual meditation like this, though I trust it is not unsuggestive to you even as I repeat it.

It is the way of the New Testament to open a small window from time to time from which there is to be scanned a wide and wonderful country, and bid its readers in this silent invitation look out and learn, and live better in consequence. This phrase is one such window. At least a dozen times it recurs and always with important significance. For of course it suggests first of all that the Bible is concerned to make its meaning as plain as may be to the ordinary reader.

One thing the Bible is not afraid of is criticism, historic, literary, or even speculative. Indeed by its very nature

and the claims it makes the Bible invites criticism with all confidence. The one thing the Bible seems to be afraid of is of people missing the way of life it sets forth, misunderstanding its plain directions. It sets the interpretation alongside the vague or perplexing term so that every careful reader who reads with intention and reliance by the illuminating power and presence of the spirit of God the author of the records, knows just what the Bible is at and just what he himself in consequence should be at.

Interpreter's House

I hope you in America read *Pilgrim's Progress*. On my own study table the *Pilgrim's Progress* lies quite close to my hand where I can get it as readily as my Greek Testament, and I read it as frequently. One of the most fascinating sections of the *Pilgrim's Progress* is that which is devoted, you will recall, to Christian's experience in the interpreter's house, he saw the meaning of what had already happened and would yet happen to him along the road to the Celestial city. With true instinct Bunyan recognizes that while the interest may lie in the variety of life the value of every experience lies in its interpretation.

Because life is for us all a house of wonder, and we most surely miss its meaning and its value if we, like the Ethiopian eunuch, have not some man to guide us. Interpretation has always been one of God's good gifts to men. Poets, from the sweet singers of Israel, are great interpreters if they are poets born and not made. So are musicians, so are thinkers in every sphere that is shrouded in mystery who unravel tangles, uncover meanings, reconcile contradictions, set us on the right track of thinking for ourselves.

Great interpreters. Time is a great interpreter. The present interprets the past for us as the future will interpret today. That is what we mean when we sing oftentimes, "God is his own interpreter and he will make it plain." Just you wait. That is what we say to our own souls: Just you wait. All of which brings us back to this Bible phrase and what it suggests to us of life and duty, those twin children of God.

Let me remind you sometimes the phrase occurs in connection with events, and the bits of Aramaic vocabulary which have crept into the permanent text of the New Testament. For instance "they

lead him to a place called Golgotha which being interpreted is the place of a skull." On the cross the Lord cried, "Eli Eli lama sabachthani which being interpreted is My God, my God, why hast thou forsaken me?"

But apart from these it is always used in connection with persons explaining the meaning of their names in terms of character as for instance "Cephas which being interpreted is a stone," or "Barnabas which being interpreted is the son of consolation," or "Tabitha which being interpreted is gazelle." Beauty in her gaze, beauty of deed if not form.

And then in connection with the Lord himself. "Thou shalt call his name Jesus which being interpreted is God with us." "Rabbi which being interpreted is minister." "Messias which being interpreted is the Christ."

And of course you recall it is used in regard to that mysterious man, perhaps the most mysterious in the Bible story who was one of Christ's earliest forerunners, Melchizedek, which being interpreted is the king of righteousness, the king of peace.

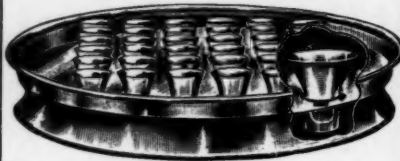
Let me rather make the single suggestion that here is something more than a hint as to the outstanding duty of the Christian church. This is our mission to mediate God in Christ to the world by interpreting to the world the things of God in the universal language of life. To convince men and women not by argument, not by philosophic reasoning, nor by labored explanations which explain nothing, but by demonstrations that the Christian way of life is actually possible.

There are great words which are charged with terrific potencies of life and death that must be brought home to the consciousness of those to whom we sustain responsible positions of witness, but, believe me, mere declaration of them, however often and however emphatically repeated will never do this. To the average man creeds are for the most part but unintelligible dogma which only evokes questionings and the great words of faith must be interpreted to the world by those who are themselves experienced in their meaning in terms of the power of God unto salvation.

Yes, and there are deep and searching and benumbing and terrific experiences that overtake man. Part of the infinite pain that throbs in the

*A "Northfield Pulpit" Contribution.

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human heart, the interpretation of which will alone save them from despair and the sense of despair. Believe me, lots of questions are unasked today only because man cannot put heartbreak into words. Fears and anxieties, perplexities and devastating disappointments, and sores that run in the night season, the more deeply they are felt are the more impossibly formulated. Perhaps because moreover the average man knows so few people, if he knows any, who obviously offer in themselves and in their own attitude to life anything like an interpretation that is credible.

One cannot but recall the story of Jesus and those two worried, fear-driven men walking together to Emmaus with him whom they knew not, on the evening of the resurrection day, how he drew from them just as much as they could tell of the question of their bewildering distress. And having heard it all he said to them in effect: I have listened to all you have said, which being interpreted is God's love to a lost world. And he said it in such a way as to convince them and set their hearts glowing with inward illumination and win them back along the road as disciples, the road they had been taking as deserters.

Jesus, the Interpreter

What an interpreter of God and life Jesus our Lord was! Always there are endless varieties of ways of making God intelligible to the poorest understanding and reconciling men to him and to his ways. How? Simply by living before them the heaven controlled life. And to his followers he said, and he says the words to us today, "The works that I do you shall do also, because of the Comforter who shall teach you all things that you may teach the world." Yes, the spirit of truth shall interpret to you that you in the terms of life shall interpret God to the world. This is our Master's ideal: every Christian an interpreter, every Christian making it easier for someone to come under the saving rule of God; every Christian translating into question of character and conduct which all can understand, the wonderful works and words of God; every Christian spreading abroad by shedding abroad the light of truth in colors of beauty; every Christian unconsciously and undeliberately answering the world's question never-ending, "What does all this Christianity mean?"

There is a problem in the scientific world which is engaging the attention of scientists in every quarter of the globe, especially those who are interested particularly in botanical science. The musk plant has lost its fragrance. Here on the American continent the perfume and fragrance of the musk plant is lost, so it is in Europe, so it is in the southern lands. One of the most anxious problems that is concerning the minds of the most eminent botanical scientists is as to how that musk plant, the fragrance of which we are all familiar with, has universally lost its fragrance while retaining its form and color, and increasing in size, growing larger leaves and bigger flowers, and that problem is as yet unsolved.

This is a problem in the Christian church. The apostle Paul says we are a sweet savor, a perfume of Jesus Christ, but of course we actually know that we are not, not anything like it; the majority of us, all of us indeed. And the great problem in the Christian church is to bring back the fragrance of Christ

in the lives of his people in such a way that lives shall be convinced of his power, to a world that needs to know the power of God and its salvation more than it needs anything else.

In the beginning was the Word. But then the Word was made flesh and then the gospel started on its victorious career throughout the world. The language becomes life and then it becomes convincing. And we are to be interpreters. How far are we realizing this ideal? Let us ask ourselves how far we are carrying out this entrustment, making the Christian faith so incontestably reasonable to others so as to make every other way unreasonable to them.

Some of us have had the privilege of preaching the gospel in lands where we were entirely unable to speak a single sentence of the language, and we had to have an interpreter. I myself remember my first experiences preaching by interpretation in China. And the difficulty of getting across to the people which I believed I had for them which had to go through an interpreter. Indeed some interpreters were known not as interpreters but as interrupters by them who had to avail themselves of their service. And methinks that we Christians are either interpreters or interrupters of the word of God to the world. We either blaze a trail of light or of black smoke; a smoke screen obscuring him from others, beclouding and confusing them as to his reality. Are you an interpreter?

Interpretations

For instance the great term "the love of God" which being interpreted is a life that is being interpreted ideally by you and me in a life in which kindness, courtesy, unselfishness, generosity of judgment and action, sympathy, trustworthiness, humility, strong conviction and weak prejudice, friendliness to the point of sacrifice are all blended. I venture to ask you (first asking myself) are you an interpreter of the love of God to your little world?

Or try again. Take the great word "holiness" without which no man shall see the Lord. Holiness which being interpreted is a life in which purity and singularity of purpose, righteousness, uprightness, integrity, abhorrence of evil, along with tender solicitude for the evil doer, passion for justice, the utmost regard and respect for the rights and necessities of others, courage in face of discouragement and opposition and persecution, integrity and vitality toward God and man. That is what holiness is being interpreted.

Let us try again. There are the great words the "gospel of salvation." The gospel of our salvation. We use it constantly, and we proclaim Jesus Christ is able to save unto the uttermost them that come unto God by him, and we do not hesitate to avow ourselves Christian men and women saved by everlasting grace in virtue of faith in that gospel. But what does it mean, this gospel? What does this great term salvation mean, a man in the street says to you. Which being interpreted is a life in which the principle of sinning has been replaced by the principle of not sinning, in which a new government obviously respected and obeyed attests the reality of a new gift which has been received, a life in which the distance between the old man and the new man is being steadily and surely diminished, a life in which a recognizable likeness to Jesus Christ is being steadily acquired. Are

you interpreting the gospel in such terms? Are you interpreting salvation on such wise?

Let us try once again. There is the great term "the kingdom of God." Could there be a greater term? Which being interpreted by the individual believer is a life in which a sovereign rule has been set up; a life in which the task of getting it set up also in the lives and institutions of men everywhere has been defined and accepted; a life in which the spirit of service and the aim of conquest dominates; a life in which nothing is regarded as common or unclean or negligible; a life in which there is nothing slack, unimportant, narrow, aimless, a life in which Jesus has been made king, and a life which is determined to make him king in his whole redeemed realm. Again I venture to ask you, are we interpreting the kingdom of God?

There is that term "the will of God." We speak of the will of God. Yes, and especially in these days when we are falling back upon it as a phrase which at least and honorably postpones, if it does not immediately provide aims to our sorrow and perplexities. The will of God which being interpreted is a life in which there is a settled peace, an undimmed confidence, a quiet acceptance, an unshaken assurance, a determined and loyal purpose of cooperation by obedience. Are you interpreting the will of God to your world?

We Christians use in speech and in song that great phrase, "The coming again of our Lord Jesus Christ," the coming of the Lord. The world does not understand what we mean unless we can translate into life and interpret its meaning; which being interpreted is a life upheld by hope, a life girded which holds high the lamp, a life which has every day crowned full of gladness and interest since any day may be his day, a life free and ready, and finds the significance of eternity in every hour of time. Are you an interpreter of the coming of the Lord or merely a proclaimer of its truth?

I read recently in verse which appeared to me to be quite beautiful the tribute of one friend to another. I venture to give it to you.

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

Is it a beatific smile,
A holy light upon your brow?
O no, I felt his presence while
You lived just now.

For me 'twas not the truth you taught,
To you so clear, to me still dim
But when you came you brought
With you a sense of him.

And from your eyes he beckons me,
And from your heart his love is shed,
Till I lose sight of you and see
The Christ instead.

That was the tribute of one who had found an interpreter.

A young girl in my congregation in London was sitting for her final examination and degree of the Royal Academy of Music. She showed me after the examination one of the papers that had been set. It was this: There was a line of melody written and the candidate had to harmonize it and rewrite it in various musical forms, orchestrate it as a fugue, as a symphony, in march time, as a fantasia, with major and minor variations.

What Did Happen?

By C. R. Gaylord

It brought out a crowd to the St. Croix Falls, Wisconsin, Methodist Episcopal Church on Sunday morning, October 14th. It was a successful plan, though simple and costing little. The pastor printed 100 postals conveying to the occasional and haphazard church-goer the interesting idea of what might be called "Roll Call Sunday."

Perhaps other pastors also have explored the hit and miss attendance of many folk. Perhaps they, too, have said: "What a fine attendance we would have at church any Sunday if everybody who ever attends would all decide to come on the same day." Well, this was

the challenge expressed on the 100 postal cards.

The fact that a class of new members were about to come into the church made it possible to add to the interest and beauty of the service. The church was decorated with beautiful flowers and autumn leaves. Special music and singing was arranged for. And it brought out a crowd that filled the auditorium.

Not only was the attendance at the church service very gratifying, but some stayed for Sunday School, and the offering for the church school amounted to an almost 100 per cent increase over the previous Sunday.

WHAT WOULD HAPPEN

If everybody who has attended this Church once, or more, in the last three years should all attend on the same Sunday? Would the pastor have heart failure?

WELL, HE'S WILLING TO RISK IT—

If you will respond to the invitation and help us with this plan.

YOU KNOW HOW IT IS—

Many people are hap-hazard in Church attendance. Some come one Sunday and others come other Sundays so that we always have a congregation—but suppose all would attend on the same Sunday! THEN WE WOULD HAVE A CROWD! And that's what we want.

SO, THIS SUNDAY, OCT. 14

is the Sunday chosen for this interesting plan. About a hundred of these cards are being sent out, and you are urged to make a special effort to attend Church at St. Croix Falls, Sunday morning, Oct. 14, at 9:45 o'clock and enjoy the special service planned for that day, the Lord willing:—

Special Singing and Playing—Beautiful Flowers—A Sermon of Interest and Help—The Reception of a Class of New Members.

Cordially,

C. R. GAYLORD, Pastor M. E. Church.

(And why not stay for Sunday School at 11 o'clock? You're welcome.)

Here's the copy as it appeared on the postal cards. The idea is easily adapted to any church, and can be used at any time of the year. The cards are not expensive, and they come from the post office already stamped and easy to address.

I said, "Did you do it?"

She did, and the result of the examination proved she had.

I said, "Did you write it in these various forms so that the melody appeared in each one of them?"

"Yes, for if I had not it would have been useless."

And I think I caught a glimpse of what it means to be an interpreter.

So to summarize and close, in a word again I venture to ask you a question or two. Are there those, are there any of those with whom you are in association who can say of their contact with you: I saw a man playing the man; I saw a friend acting the friend; I saw right into a woman's heart and Christ was interpreted to me and now I am his and he is mine forever and forever. Which being interpreted for you and me today is just this: Now is the day of salvation to the believer, and if he accepts it and lives under the potencies, lives under the satisfying and sufficient endowments

that are his in Jesus Christ his life will be of such an order that this shall be the acceptable hour. These dark days, the hour of the world's need shall be the acceptable hour of its salvation too.

I have never seen a nation containing people so abjectly drunk or so abjectly poverty-stricken as the United States. In London I never saw drunken men tumbling into the subway trains. Here, they stretch out on the seats, dead drunk.—Jennie Lee, former member of the British Parliament.

* * *

The pagan world called the Cross "Horos," or boundary line. They saw that the love and self-sacrifice which inspired their Christian neighbors and made them tend the sick and suffering were the fruit of the fact that their Master died upon a Cross, where love manifested itself in a supreme example of self-giving.—Archdeacon V. F. Starr.

January Selection of the
Religious Book Club . . .

GOD AND THE SOCIAL PROCESS

By Louis Wallis

author of *Sociological Study of the Bible*

A timely and constructive book showing how social forces, like those operating in the critical world-epoch of today, transformed early Hebrew paganism into the monotheism of Church and Synagogue.

DR. HARRY EMERSON FOSDICK, Riverside Church, New York City, writes:

"I have read your book, *God and the Social Process*, with high enthusiasm. It is positively exciting to anybody who is interested in the field. You have written what I regard as an indispensable book on the development of the idea of God."

354 pages, cloth-bound, \$2.00;
postpaid \$2.15

The University of Chicago Press

Build a Bigger Life

(Continued from page 238)

said of the human personality if we can discover no higher aim and finer uses for it than luxury, comfort and ease. The old pagan mythologies saw deeper than that, as Principal Jacks has reminded us. In them the gods are represented as challenging the heroic in men by setting them herculean tasks, confronting them with stupendous difficulties, bidding them solve bewildering problems and achieve impossible things.

The great races were not Fortune's darlings, sheltered, pampered, easy-going; the lives which count for most are never cradled in the lap of luxury, protected from the rigors, and exempted from the burdens of life. It is hammered into the structure of things and woven into the texture of life itself that the finest things, all the things that are worthwhile, all the gifts and graces which enrich and crown character, exalt and glorify life, can only be won by toil and travail, pain and peril, struggle and sacrifice. So the lives which have reached the fullest stature, which have been privileged to walk the ways of greatness, which have moved in mighty orbits of influence, power and service, are not those which have coveted ease and comfort or sought sheltered and pleasant places.

IV

The life which is materialistic in its plan and purpose is not big enough. This was the final fault of this successful farmer, the fourth contributing cause of the deadening narrowness of his life. Although he addressed his soul he had no proper conception of its essential quality and greatness. For him it had no meaning and value beyond his bodily existence with its material wants and needs. There were no deep spiritual hungers, no disturbing feeling of homelessness in this present world, no sensitive awareness of kinship with a higher order of being, no haunting sense of the eternal with its liberating spaciousness and its immeasurable horizons. "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." He limits that which has capacity for immortality to a matter of a few fitful and uncertain years. He thinks his soul can be satisfied with the things he had stored in his barns—wheat and barley, figs and dates, oil and wine, and the like. And he represents a great company which no man can number.

We are threatened with the loss of our souls from various quarters. I have space barely to suggest three of them. There is our animal ancestry with its persistent hangovers and survivals, its elemental physical needs, and its clamorous appetites, forever demanding the right of way and fighting at every step for the mastery of life. And we can only win our souls, can only help our spirits to emerge triumphantly by recognizing the supremacy and authority of the spiritual, and mobilizing all the higher powers of life and flinging them in whole-hearted protest and unyielding opposition against the animalisms which war against the soul.

The influence of much of the science and philosophy of the day has a tendency to discredit the validity of the spiritual interpretation of life. We are given mechanistic conceptions and ideals of life which confuse, if they do not sub-

vert, our sense of values. By specious reasoning we are taught that we are the products of materialistic and mechanistic forces and processes, and in a machine age it is not difficult for many to accept some such theory of the world and life. But to suffer "the sorcery of naturalistic thinking" to undermine our faith in the spiritual basis of life would be as fatal as abdicating the control of life in favor of our animal instincts and propensities.

There is our absorption in things. We have greatly misplaced the emphasis and looked to material prosperity for more than it could give. We have foolishly consented to the jockeying of the real and abiding values out of the supreme place by temporal things. For a multitude of us life consists in the abundance of the things we possess, and for very much less than the whole world we are willing to risk the loss of our souls. To borrow the graphic phraseology of Kipling, many a man has gone to his grave a castaway "festeemed with the whole haberdashery of success."

But however it comes to be, the discrediting of the fundamental spiritual meaning and the authentic moral values of life always means the reducing of life to its lowest terms, building it on the ground-plan of materialism, and narrowing its horizon to the limits of the temporal. Life can only be redeemed from utter irrationality and insignificance by building it to the scale of the eternal and striving to attain eternal life in this present world. We only build big enough when we build upon spiritual foundations and with a view to immortality. Then when Death comes knocking at our door we shall not be dismayed, knowing that he has no dominion over those who live in "the power of an endless life," and that the higher goods, the spiritual values, are likewise beyond the reach of his vandal hands.

EXAMPLE AND REDEEMER

Lawrence of Arabia says that "no man could lead the Arabs except he ate the rank's food, wore their clothes, lived level with them, and yet appeared better in himself." Jesus would take his place alongside of man, would meet everything that man meets, would call on no power for his moral and spiritual battle that is not at our disposal, would face life as a real man, and yet would carry within himself something that is different. It is in that "difference" that our hopes lie. For we need someone who is like us to be our Example, but we need someone unlike us to be our Redeemer. If he were only like us, he could be only our Example. If he would be only unlike us, he could be only our Redeemer. But we need both Example and Redeemer.

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

Children of the Covered Wagon, by Mary Jane Carr. Crowell. 318 pages. \$2.00.

This is the fictional story of Jim, Jerry and Myra, three children in a party of two hundred men, women and children who, in May, 1844, left the frontier town of Independence, Missouri, for the two thousand mile Oregon trail which lay ahead. It brings the period of the covered wagon to the children giving a new meaning to period which played so large a part in American history.

*Rudyard Kipling: "Independence," p. 32. Doubleday, Doran & Co., Inc., Garden City, N. Y.

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BOOK BROADCASTINGS

What the Writers have to Offer

Philosophy and Religion

Christ and Evolution, by George A. Barton. University of Pennsylvania Press. v/166. \$2.00.

Here is the life philosophy and the philosophy of religion of the Quaker seer and scholar who toward the close of his spectacular career is doing what his best friends and disciples have been hoping he would, viz., writing at great length the conclusions to which he has come after many years of careful research and scholarly investigation. Dr. Barton has expressed in this compact volume a distinctly unique faith, original at least in the assembled form of the ideas based on thinkers ranging from apostolic fathers to Paley (Natural Theology) and Schweitzer and Leuba, Whitehead and Barnes. The author's many years as a clergyman and a teacher at Bryn Mawr, University of Pennsylvania and the Philadelphia Divinity School have not been free from the gashes and scars of losing friends and loved ones and encountering paths that seemed insurmountable. Yet with all this he writes of his great faith in this life and the next. He sees that there is much hope for mankind when we consider that God has been working with the soul of man only about ten thousand years while he worked millions of years to bring about the creation of his body. Barton's conclusions are distinctly those of a scholar whose life has been filled with vicarious living and thinking in every century of known history.

Dr. Barton sees the salvation of humanity through the spirit of Jesus embodied in human living. Selfishness must be replaced by the Gospel of the Son of God, the gospel of self-sacrifice and self-giving. Sacrifice is the law of the universe from the lowest form to man. The lower animals live that the higher and stronger or cleverer may consume them. But when it comes to the highest, man, each must sacrifice (not only or especially the body and life but particularly the will and purpose) for the good of the body and soul of all humanity. Souls saved by the presence of the spirit of Jesus and fitted to live in this world will be fitted to live in the next or any world God has made.

His compact chapter on "Jesus Christ and His Work" covers the subject more adequately in a few words than I have seen anywhere. The viewpoint is the same as that presented in the author's *Jesus of Nazareth*. This book is one of the sanest presentations of a Christian faith from a philosophical, psychological, theological, and at the same time even homely practical, points of view I have yet seen. It literally stirred my soul to read and reread every word of this treatment. In parts the work is technically beyond the lay mind. The sources quoted are a mine of great wealth and every clergyman should carefully study this work based upon every known field of religious research of which those of us who have sat at his

feet have known Dr. Barton to be a master. We wait patiently for his next work on "Mysticism in the Religions of the World." R. W. A.

The Christian Fact and Modern Doubt, by George Arthur Buttrick. Charles Scribner's Sons. x/311. \$2.50.

The author of *Jesus Came Preaching* presents his Christian faith in this his most recent offering. Dr. Buttrick from his close touch with men where they live senses that moderns have a keen feeling of doubt and a lack of confidence in anything. In the earlier portions of his book he traces doubt to selfish materialism which has most recently eloquently expressed itself in war and financial instability. Then the author proceeds to meet the skeptic on his own ground on the essential points of the Christian faith.

His spirit is nothing short of miraculous. How one who lives with men at the bottom of the pit can also be so clear about his convictions of the life and the Kingdom that is to come is an evidence of what the Christian hope may do. My one adverse criticism of Dr. Buttrick is that I fear that he sees the picture with too many shadows. None of us doubt that there are troublesome times in which we live but not all the knees have bowed to Baal nor have all the theologians of the past been wrong. One might assume as much to scan the pages of his bibliography and there find only contemporary writers except in quoting poetry. He says in his preface that he hopes that his work shall be only a preface to the new "credo" which he assumes will prove adequate for our times. If so it must surely be that the preface is being written after many of the main portions of the "credo" have been composed. Certainly his friend Lyman's *Meaning and Nature of Religion* tells very adequately part of the "credo" which Dr. Buttrick feels must still be written. I insist that Dr. Barton's *Christ and Evolution*, reviewed in this same issue, goes a long way in not only answering the doubts of sceptics but as well in substantially grounding the faith of neophytes and aged seers in Christian lore and philosophy. Barton recognizes that from the apostolic fathers to the contemporary religious thinkers our most adequate "credo" is being formed constantly. Dr. Buttrick offers many of the ideas of apostolic fathers and apologists but would like to date them in our century. Faith like hope grows only with years and years.

The author makes no pretense at a scholarly work, but in a practical sense he shows himself indeed a very real modern apologist. His ideas and theological approaches have been tested before scholars and the ever alert student mind. To read this book makes one feel that he has been to church and refreshed in his inner man. Laity and clergy alike will find exalted spiritual uplift here. Here he is unlike Barton. But my prediction is that Barton's vol-

ume will live on as a permanent source for those who can and will pay the price of scholarly research. Buttrick is at his best when he writes, "Christianity does not build on creeds;—on an ethic. In deep wisdom Christianity builds on One Soul compact of courage, faith, and love and on our soul which in its deepest movement instinctively goes out to Him." Here I love to stand clasping hands with Barton and Buttrick, believing in One who needs no defense but faithful service. R. W. A.

Realistic Theology, by Walter Marshall Horton. Harper and Brothers. 217 pages. \$2.00.

Professor Horton is one of those who assumes that "liberalism" or what might better be called "modernism" is on the decline in the world. He cannot go as far into reaction as Barthianism but finds himself embracing the "belief-ful Realism" of Paul Tillich. With Reinhold Niebuhr he is moving politically and economically toward the left and religiously toward the right. "Realism" is defined as that attitude which faces all the facts, beginning with the most disheartening, so that any romantic tendency will be dispelled at the first; and then pierces through these facts into the solid structure of objective reality.

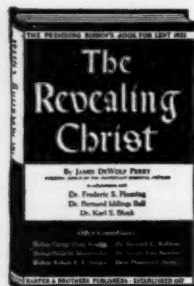
It is the author's contention that we need today a theology that emphasizes the sinfulness of human nature; a conception of Providence that thinks of God as Amos did when he saw the stern deity with his plumb-line; a much more conservative estimate of the work of Christ than liberalism gives us; and a conception of the church, as not an aggregation of individuals for whom religion is entirely an affair between their souls and God, but rather as a great channel through which the grace of God is flowing.

Professor Horton goes back to the old idea of a "plan of salvation" and conceives of the salvation of the individual through loyalty to God. It is not quite clear how society is to be saved except that it will be by way of a socially-minded church and the economic messianism of those who believe in the commodity dollar—in other words, through radicals who have gone not quite so far as Niebuhr, for Dr. Horton will have no violence or coercion except from God.

Of course the whole premise of this book may be questioned. Is liberalism defunct? It depends on the point of view. There are some who say that democracy is defunct in politics, but what we need to remember is that no one among us is infallible. This book ought to be read but it should be read critically and not swallowed whole.

The material was first given in abbreviated form as the Greene lectures at Andover-Newton Theological School in April, 1934, and repeated last summer at the Annual Ministers' Conference at Union Seminary, New York.

H. W. H.

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The Bible

The Hebrew Literary Genius, by Duncan Black Macdonald. Princeton University Press. 227 pages. \$2.50.

In this volume an eternal purpose in Hebrew history and a unique guidance behind and in them is recognized. A short resume of premature historical attempts of Old Testament interpretation from fresh viewpoints, is given. A new and fresh approach to the mass of Hebrew writings is suggested. It is recommended that we read the Old Testament as literature, under the guidance of folklore in general, and in particular the literatures, ideas and institutions kindred to it. The distinctive literary characteristics of the Old Testament and the Hebrew poet are pointed out. The book of Job as a Lyric poem in which all manner of emotional situations and attitudes are rendered, is discussed and its literary characteristics are mentioned in its essential comparison with other similar works. The origin of the Greek drama is considered and put beside it as the evidently cognate phenomena among the Hebrews in joyous song and dancing. The life, songs and clues to the influence of David upon Hebrew literature are traced along with the connections and differences with the later Psalm literature. The origin and methods of the Hebrew prophets are dealt with in an interesting manner. The beginning and end of prophecy together with its six elements of development are briefly mentioned. The literary background, characteristics, composition and phenomenon of the Book

of Genesis are fully stated. An investigation is made of the Hebrew feeling and relation between the seen and the unseen world, and the weird, while some illustrations of the latter are given. The Hebrew attitude toward nature in its various phases is clearly portrayed. The author considers in a systematic manner the philosophy of the Jews. In the epilogue, the author sets forth his reasons for the present indifference toward the Old Testament and how it can be corrected is suggested. A brief note on the Old Testament as the Hebrews themselves constructed it, is found at the close of the book. An index of Scripture references is also given at the end. This book is the result of a work of a lifetime by a former professor of Hartford Seminary.

H. D. H.

Hosea—the Heart and Holiness of God, by G. Campbell Morgan. Fleming H. Revell Company. 159 pages. \$1.50.

This volume contains twelve meditations or expository sermons on the prophecy of Hosea. Each one of the meditations has a printed text found at its beginning. The prophet's own story of his life and the lessons which we are to learn from it, are clearly set forth. The door of hope as mentioned by Hosea is considered as the revelation of God as well as its fourfold interpretation to the prophet. Some of the author's general observations are likewise noted. Ephraim joined to idols is brought to our attention because of the threefold things forbidden. God's departure from Israel is explained and the solemnity of his warning is considered

along with the terrible calamity threatened. God's difficulties with Ephraim are based on their evanescent submission and goodness, while the reasons and cure for such conditions are discussed. The unconscious decadence of the nation, its cause and cure are next diagnosed. Israel and Judah have mislaid God, the process of doing so and his judgments against such procedure are explained and examined and the reasons for such a calamity are given. Israel's loss of spiritual discernment and her distorted vision are described. The nation is spoken of as a degenerate vine whose failure and the causes for such are clearly stated. God's compassion for Israel is set forth and made clear. The antithesis between Israel and Canaan are defined as Israel became Canaan (humiliated). Likewise the principles involved in God's dealings with Israel and man are considered. The cause, course and effects of Israel's idolatry and man's waywardness are given brief treatment. This book gives most excellent modern day applications of the principles gleaned from Hosea. Any one interested in the expository art of sermonizing should read this excellent book.

H. D. H.

The Interpretation of St. John's Gospel, by R. C. Lenski. 1418 pages. \$5.00.

The Interpretation of The Acts, by R. C. H. Lenski. Lutheran Book Concern. 1126 pages. \$4.50.

The author is Dean and Professor of Systematic Theology at the Evangelical Lutheran Theological Seminary (Capital

University), Columbus, Ohio. These two books are verse by verse translations and commentaries in which the former is printed in black bold-face type. A Greek word or words are usually selected for comments. They are good representative commentaries always upholding conservatism.

The author contends that John's Gospel, while in perfect harmony with its three predecessors, has marked features of its own. It is also assumed that John knew the other three Gospels and that he adds what the others passed by, and that John was also an independent eye-witness. There are no contradictions in the four Gospels, is taken for granted. Modern criticism and critics are discountenanced. John's Gospel was written when he was between 80 and 90. It was written between 66 and 69 by the Apostle while in Ephesus, at the solicitations of the Asiatic elders. Jesus may have used some Greek, but spoke mostly Aramaic, and then John translated it into Greek. John wrote his Gospel in Greek, although it was not his native tongue. Supernatural aid is claimed for John as well as inerrancy in substance and in expression. The text is held to be thoroughly reliable and to be a unit composition. The fourth Gospel indicates its author while the others do not. The Apostle John is held to be the author of the fourth Gospel and also Revelation. The Logos of John is held to be different than that found elsewhere. Alleged differences exist only in the mind of those who think they have found them. John agrees perfectly with the synoptics. John is held to be an eye-witness of what he writes.

The author holds that Acts is trustworthy, historically accurate in every point and verbally inspired. It is written by Luke as an eye-witness, and the evidence is well established for his authorship. It is written from Rome between 62 and 70 A. D. The Gospel of Luke and Acts are connected and the latter continues Luke's account. Luke's plan of a second or third book (called Luke's publication idea), as suggested by modern critics, is discountenanced. The documentary hypothesis propounded by modern critics is looked upon as ludicrous. No redactor's hand is shown. The Hellenists were Greek speaking Jews, residing outside of Palestine. The Hebrews were Aramaic speaking Jews in Palestine. No communistic ideals are to be found in Acts. Some of the seven Deacons elected were Hellenists, while others were Hebrews. The offices in the Apostolic church are well defined. Luke obtained Stephen's speech from a reliable source, perhaps Paul, in which there are no discrepancies or errors. Luke always has a specific purpose in view, and thus he always writes to further that purpose. All psychological aspects of explaining Paul's conversion are wasted. The author suggests that the council of Jerusalem held two meetings with different purposes—the first, one of welcome; and the second, to determine the basis of church membership. The Southern Galatian theory is upheld. The "we" passages in Acts prove that Luke was writing as an eye-witness and the author of the book (Acts). H. D. H.

The Bible From the Beginning by F. Marion Simms. Macmillan, 1929.

This book is a veritable thesaurus of knowledge about the Bible. The author has very evidently made it a labor of

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love to find out all he could about what might be called the externals of the Bible. His chief concern is not with the Biblical message but with the way in which the Bible came into being and the way it has been preserved and transmitted.

Doctor Simms is pastor of the Presbyterian Church of Broken Bow, Nebraska. He has held pastorates in St. Joseph, Missouri and Vinton, Iowa. During the world war he served in the Y.M.C.A. But his varied administrative work has not hurt his scholarship, for the book shows a vast amount of careful assembling of details and the weighing of much evidence. For twenty-five years Doctor Simms was at work gathering

and sifting the materials for his book. The resulting product is one of which any pastor might well be proud.

H. J. S.

The Church

The Path of Protestantism, by Julius F. Seebach. Round Table Press. 243 pages. \$2.00.

This is a most interesting and clearly written account of the rise and development of Protestantism. The first fifty years deal with the signs of the Protestant spirit within the Early and Mediaeval Church and then with the founding of the main Protestant groups in Europe during and after the Ref-

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ormation. The remaining four-fifths of the book deal with Protestantism in the United States. A good deal of space and attention is paid to such by-products as Christian Science, Unity and Millennial Dawnism. In his preface the author explains that he has emphasized purposely his account of these strange sects for the reason that his book is not an academic treatise, but a store of practical information for the laity whose doorbells may be rung by the colporteurs and pamphleteers who represent these off-shots from Protestantism. The book serves this purpose admirably. It is not so much for the student as for the layman who wonders why Protestantism has so many denominations and how such institutions as the House of David and Angelus Temple originated.

F. F.

The Catholic Church in Action by Michael Williams. The Macmillan Company. 358 pages. \$2.50.

Michael Williams is a Roman Catholic layman and editor of that splendid Catholic weekly *The Commonweal*. In this new volume he assumes the task of interpreting the Roman Catholic Church to its own lay members and to the world at large. For that reason the book is deliberately planned to state the historic and doctrinal positions of Catholicism in language which the average reader will understand.

The result is a remarkably clear exposition. Many Protestant readers will want to debate some of the fundamental tenets, but this seems to be beside the question. Here is a frank, honest and authorized appraisal of the Roman Catholic Church. It is a book you can turn to with the feeling that the interpretation given is competent. He discusses Rome, the Pope, the hierarchy, the local parish, the liturgy, the Eastern field, the missionary enterprise, the matter of parochial schools and other things in which we are all interested.

It is a splendid volume. I wish that we had one which would interpret in a popular language the history and purposes of Protestantism so clearly and ably.

W. H. L.

Modern Man's Worship, by Bernard Eugene Meland. Harper and Brothers. 317 pages. \$2.50.

The author of this volume is professor of philosophy and religion at Central College, Fayette, Missouri. He has two interests in writing this book. His first interest is to bring into focus some of the important developments within recent years that have contributed to the new interest in worship. His second interest is to formulate what seems to be the distinctive basis of the religious response, and to give expression to certain convictions concerning religious living which have been gradually taking form.

The author believes that if there is to be a valid experience of worship for our age, its basis must be found in a reciprocal relation between man and his natural environment. The conception of worship as an art forms the fundamental theme of the book. This religious response, the author shows, is the aesthetic attitude projected to cosmic ends.

This book is a vigorous argument on the place of worship in modern life. Dr. Meland believes that our generation is not irreligious but it is "religion-less." This work is a result of an extensive

study on worship and gives not only a philosophical treatment of the subject but also a description of ritual and architectural forms and artistic endeavors related to worship both in America and in Europe.

Dr. Meland, in using the best insights and information of modern scholarship, has made a valuable contribution to the understanding of values and art of worship for our day.

W. L. L.

The Christian Year, by George P. Hedley. The Macmillan Co. 254 pages. \$2.00.

The historic calendar of the Church is making a favorable return. The orderly events in the career of Jesus seem to be fruitful seasons for meditation and special endeavor. Dr. Hedley, born in China, has had considerable experience as traveller and teacher. He brings his scholarship to bear on interpreting the special days and seasons in the gospels and epistles together with some of the special days that have recently been added as a means of promoting the Lord's work.

There are 52 chapters making it possible for a minister to use the book as a manual of suggestion for his pulpit or for study with some group. The author says, "The goal, however, is sought in the fields of devotional life and practical conduct, rather than in those of hypothesis and criticism as such." Each chapter contains only a few pages of thoughtful meditations on scriptural topics and that is often all that is needed to set the mind aglow with fervent convictions. It is not a minister's manual but makes a distinct contribution in thoughtful study that will prove very beneficial to those who use it.

T. B. R.

Social Significance

Religion Renounces War, by Walter W. Van Kirk. Willett, Clark and Company. 262 pages. \$2.00.

Dr. Van Kirk, who is executive secretary of the Federal Council of Churches of Christ in America, sits where he can see much that is without the line of vision of most of us. No man is able to speak more authoritatively in regard to the attitude of organized religion towards war. The purpose of the present volume is to synthesize and explain the position of modern Christianity concerning the supporting of future wars. Dr. Ray H. Abrams in his *Preachers Present Arms* records what happened in the ecclesiastical world during the troubled days of the second decade of the twentieth century. Dr. Van Kirk's book is evidence that the wheels of life have been revolving with tremendous rapidity since the time when the church unanimously lent the weight of its influence to the support of war.

The conclusion of Dr. Van Kirk's investigation is expressed in the following words in the preface: "Religion is renouncing war. Thousands of Christian preachers and laymen are grounding their arms. They are saying that resort to war is contrary to the teachings of Jesus; that the churches should no longer bless war; that Christians should refuse to render unto Caesar the things that belong to God."

In the first chapter, which bears the caption, "Parting Company With Cae-

sar," there is a report of the result of the questionnaire sent by Kirby Page early in the present year to 100,490 Protestant ministers. On the question as to whether or not the churches should go on record as refusing to sanction any future war the highest affirmative votes according to denominational affiliation are: Church of the Brethren, 96 per cent; Evangelical, 75 per cent; Methodist, 78 per cent. The lowest affirmative responses are: Lutheran, 38 per cent; Episcopal, 50 per cent and Presbyterian, 57 per cent. Students in theological seminaries are more radical in their pacifism than ministers generally. Whereas 62 per cent of all ministers declare that they will not sanction or participate in any future war, 73 per cent of the theological students take this unpromising attitude.

The book is rich in quotations. It is decidedly interesting to note that some of the preachers most vehement in their rhetoric of denunciation during the World War are now preeminently emphatic in their language of opposition to all war. In most instances this is simply an evidence of man's capacity to learn. One can hardly hope, though, that all of this renouncing of war is free from the influences which so frequently cause men to swing into the chanting of the shibboleths of the hour. To oppose war now does not take much courage. Yet there is no doubt that most of the opposition is positive, sincere and effective.

Religion Renounces War is a highly readable book, especially considering the exceptionally large amount of quoted matter. The author makes no pretensions of neutrality, and there is no particular reason why we should expect his attitude to be judicial rather than partisan. The work is basically a compendium of information in regard to the position of the religious leadership of the United States upon the question as to whether or not the church should bless and support future wars. In this capacity it serves a real need. Those anxious to keep in touch with the march of thought cannot afford to ignore it.

L. H. C.

Christianity and Social Progress, by Shailer Mathews. Harper and Brothers. 229 pages. \$2.00.

This volume contains the Barrows Lectures of the University of Chicago, for 1933-34, which Dean-Emeritus Mathews gave particularly in India, and also in other parts of the Orient last winter. The material in the book is expanded somewhat from the actual lectures given.

Dr. Mathews went to India as one who has a very different viewpoint in the interpretation of religion from that of the average Oriental. The philosophical approach in dealing with religion is native to the Indian. Dean Mathews uses the historical method and the socio-psychological approach. For him, religion does not exist in the abstract. It is a form of social behavior and Christianity is an aspect of Western Civilization. Every religion is an aspect of some social process and it possesses social control through prescribed social customs far more than through its metaphysics.

The titles of the lectures are "Religion and Social Behavior," "Christianity as an Aspect of Western Civilization," "The Moral Nature of the Christian Religion," "Christianity and the Individual," "Christianity and the Morality of Groups,"

"Christianity and Economics" and "Christianity and Internationalism."

Dr. Mathews' conclusions as to the part played by Christianity in the development of Western civilization are sane and thoughtful. The Christian religion is a ferment in social change rather than the initiator of such changes. Even though it has an organic connection with Western social life it has always been consistently opposed to the elements of that process which threaten the supremacy of personal and moral values. Christianity cannot perform its mission either by insisting upon the separation between religion and other aspects of the social life or by substituting social programs for its own function. It must act as leaven.

This work is the third in a trilogy of which the other two are *The Atonement and the Social Process* and *The Growth of the Idea of God*. H. W. H.

All in the Name of God, by Everett R. Clinchy. The John Day Company, xiv/194 pages. \$2.00.

A young idealistic Presbyterian minister calls the Christian world especially and all religious folk in general to a more friendly family relation among us all. In this volume which evidently was submitted as a partial requirement for his recent Doctorate in Philosophy from Drew University, Dr. Clinchy presents a clear and concise picture of racial and religious intolerance since the founding of the American colonies. He not only decries the past but suggests the ways out. The author has studied with leading sociologists and bases his suggestions upon sound scientific laws. He feels that fundamentally we have all been unacquainted with each other and ignorance has at least delayed decent relationships among the various groups divided by racial and denominational lines.

The material here presented should be available for every pastor and used freely in building friendships permanently through acquaintance with and knowledge of the worth and contributions of the varied cultures in America. The bibliography appended is exceedingly valuable.

R. W. A.

Must the Nation Plan? by Benson Y. Landis. Associate Press. 221 pages. \$2.00. Paper \$1.25.

This book is a discussion of the government programs of our nation. Doctor Charles A. Beard says in the "Foreword": "This volume is not directed to men and women who have shut their minds—nor to men of the sword, right and left, or to the large body of respectable citizens who seem to believe that history has been finished by the Constitution of the United States as they interpret it. It is directed to the portion of the American public which adheres to the method of the party that made the Constitution. . . ."

The author reviews all the important new laws, and their administration, then analyzes five disputed questions: "How Have Consumers Fared?" "How Fundamental Are the Changes Made?" "What About the Constitution?" "Is Broad Social Planning Necessary?" "What Value Experimentation?" The discussion is clear and informing but Rooseveltian. This is the most comprehensive account of the "New Deal" that has been published.

A. L. M.

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Youth and Religious Education

Junior Surprise Sermons With Hand-made Objects, by Arnold Carl Westphal. Fleming H. Revell Company. 140 pages.

The author of this volume is no stranger to readers of *Church Management*. Off and on for years he has contributed his visual sermons to us. Some which appear in the volume have had publication previously in this magazine.

Mr. Westphal is pastor of the First Baptist Church, Salem, Ohio. During some years he has studied various appeals to child interest. The result is that children flock to his own church and he has helped hundreds of other ministers and teachers to reach the boys and girls.

The sermons teach through the use of easily constructed objects, mostly made from cardboard, paper, paint, crayons and scissors. By easily constructed steps the author leads to great truths of the Christian faith while, at the same time, cleverly holding the attention of the child.

It is a helpful book, well done. The twenty-four sermons included will give the pastor a good source book for junior sermons. W. H. L.

Men Who Stood Alone, by Mary Jenness. Morehouse Publishing Company. Pupil's edition \$1.00, teacher's edition 90c.

The pupil's edition has twelve vivid stories for boys and girls woven around the dramatic incidents in the lives of twelve Old Testament prophets. Daniel, Elijah, Jonah, Amos and Micah are made to live again.

In the teacher's book suggestions are given as to how these stories can be used in classes for boys and girls about the age of 12 and 13. The purpose of the lessons is to inspire boys and girls to live in the prophetic spirit today and to confront them with the "unfinished task of the Kingdom of God."

The author quotes these words from Dr. Coe's *What Is Christian Education?* as an indication of her purpose: "When Christian education determines its . . . policies by contemplating the unfinished tasks of the Kingdom . . . it will turn him (the learner) away from comfortable conventionality to the excitement and the labor of hard causes; it will unite him with his fellows on the basis of a forward look . . . and it will give him the thrill, during his growing years, of being a co-creator with God."

J. E. R.

Some Learning Processes, by L. P. Leavell, revised by John L. Hill. The Sunday School Board of the Southern Baptist Convention. 115 pages.

Directions concerning the method and mode for studying the book are suggested in the foreword. Psychology is defined, then the importance and reasons of its study are stressed. Three fields in which psychology may be pursued are given and the quality of real teaching is described. The relation of the senses to the mind are set forth and the processes involved in learning are defined and described. The definition, classification and teaching value of attention as well as the means or methods of securing it are set forth. Various definitions of apperception are studied together with its relation to interest and

to memory, also its teaching value, its utilization in teaching and the methods to use. A definition of memory, then its teaching value, methods of strengthening of it, are given. Imagination is defined and classified, then its teaching value and methods of its cultivation are suggested. A definition of thought, its forms, its teaching value and means of cultivating its power are portrayed. Feelings are defined and classified, their teaching values and the mode of cultivating them are discussed. A definition of the will and types found along with its teaching value and methods of development are considered. Habit is defined, the essentials of its formation are mentioned and its teaching value and methods of its cultivation are set forth. A list of typical questions and an outline of the contents to be placed on the blackboard are to be found at the end of each chapter. This is a very excellent hand-book dealing with up-to-date educational and psychological information for all teachers of religious instruction. It can be used as a text-book as it gives in outline form the most essential knowledge necessary for successful teaching.

H. D. H.

Missionary Interest

Charles W. Abel of Kwato, by Russell W. Abel. Fleming H. Revell Company. 252 pages. \$2.00.

This is the gripping story of a man who spent his life as a missionary among the primitive people of New Guinea. His life reveals in what strange ways the hand of God leads a man into his life work. When a boy of eleven he was converted under Moody. As a young man the vicissitudes of life landed him among the Maoris of New Zealand and his righteous soul was rebellious at the treatment these people received at the hands of the white man. This resentment led eventually to a memorable night of prayer and the surrender of his life to God with the determination to follow step by step in whatever way might be opened up to him. The result of this consecration was that at the age of twenty-two he found himself back in England for college, and, eight years later, 1890, he took up his work in New Guinea where he was destined to labor for forty years.

It would be impossible to enumerate the dangers and difficulties which he faced and overcame in establishing his mission. It is interesting to note that not the least of his troubles was the task of imbuing his supporters in England with such vision as was necessary for the maintenance of his work. This required that he make several trips to England and some to America. As a result of his work in America The New Guinea Evangelization Society was founded to assist him. This society is helping to carry on the mission since Dr. Abel's death. The proceeds of the sale of this book are devoted to this purpose. It was during one of his visits to England in behalf of his mission that he was killed in an automobile accident. His wife, his two sons and two daughters are carrying on the work which he so successfully established.

Charles W. Abel of Kwato is not only the interesting story of a successful man; it is also a revelation of the power of the Gospel of Jesus Christ to transform cannibals into intelligent and useful Christians. It is also a remarkable demonstration of the guidance a devoted

Daily Offering Envelope Helps Make Lenten Calendar

For the Lenten season of 1934, Carl R. Sandgren, pastor of the First Lutheran Church, Rock Island, Illinois, distributed to his people a very ingenious calendar. The illustration shows the actual size. Fastened to the pad were eight sheets giving announcements for the various Lenten dates. Above these sheets was the daily offering envelope adding color to the appeal and keeping the suggestion of a daily offering constantly before the people.

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person may receive from God in the pursuit of his life work. The book will be a tonic to any whose faith may be slipping in this difficult day.

C. R. B.

Oriental Windows, by Geo. A. Huntley. The Judson Press. 155 pages. \$1.00.

The author was for many years a medical missionary to China and did outstanding work there, erecting a well-equipped hospital, was honored by the Chinese President in 1911 for faithful services, and later taught hygiene and public health in the Shanghai Baptist College. He is at present lecturer on Missions in the Andover Newton and Boston University Seminaries.

As ministers and teachers successfully present missions to our people, it is necessary that we do it through concrete examples and experiences of our missionaries. The author opens the windows of the orient for us to see some of the work that he has observed. There are 103 illustrations with fitting Bible verses covering every phase of life in this book together with some Chinese proverbs that have molded the habits of these people. This book will help mission-minded Church workers to speak more intelligently regarding the Christian faith as our greatest heritage.

T. B. R.

The Queenly Quest, by Rosalee Mills Appleby. The Judson Press. 160 pages \$1.00.

This is a volume of interesting essays, written by a woman missionary from the Baptist Church to Brazil. The book is particularly addressed to girls and women as the title indicates. Each essay is beautifully written, full of literary charm. The attractive scenery in South America and the queenly gifts of women are related as an impetus to bestir the reader in her quest for holiness. The book reflects Brazilian folk-life as being eager for the gospel and ready to undergo hardships to impart it to others.

Mrs. Appleby has written two other books, "The Life Beautiful" and "Rainbow Gleams", which have won a wide circle of readers. This book is especially appropriate for high school girls or any person seeking in Christ the highest and best.

T. B. R.

Our Little Manchurian Cousin, by Tehyl Hsieh. L. C. Page & Co. 107 pages, illustrated, decorated cover. \$1.

Another delightful story of a foreign child in a series intended for youthful Americans, who may thereby get acquainted with the children of Manchuria. Hua-Sen is born of wealthy parents. His life is followed through school years up to young manhood, involving home customs and manners; also a trip to Singapore, Java and Batavia. Manchuria is now in the limelight, and this book is informative on every page.

A. P. F.

Among other spiritual secrets, this is one, and a prime one, the combination of lowliness and boldness, humble confidence; this is the true temper of a child of God toward his great and good Father; nor can any have it who are not his children, and have within them that spirit of adoption which he sends into their hearts.—Robert Leighton.

Heart Failure

A Visual Sermon with object or blackboard

For Juniors and Young People

By Arnold Carl Westphal

CONSTRUCTION OF OBJECT—

Cut out a cardboard heart of good size and print words as in the figure, so the name "Satan" can be cut out in zigzag form like a serpent—or draw the picture on the board.

THE LESSON

The Heart's Greatest Enemy

Once a man was elected mayor of a town. He was well known, witty and smart, and for many years he held his office. All the children learned to know him from year to year, and because their parents talked about him so often, they decided he must be a very great man.

He had a very funny name. It was M. T. Krueger, and everybody called him "EMPTY KRUEGER."

One day the teacher of a school asked who the greatest living man was, and almost with one voice the children promptly said, "EMPTY KRUEGER." The children were wrong. M. T. Krueger may have been a great man, but there is another with much greater power, and he is causing much heart trouble and heart failure.

The Accuser

He comes sometimes as an ACCUSER. (Hold up heart and point to ACCUSER.)

He accused Job before God, saying Job would not be faithful to God if he was given many trials. He asked for permission to prove it, so God agreed to the arrangement. Then the ACCUSER took from Job his camels and herds and servants and children and home, and then he made him very sick with boils, and even his friends and wife said he should curse God and die. (Get full story from Job, Chapters 1, 2.) Also read Revelation 12: 10.

Heart Trouble Through a Pal

You know what a "pal" is. One whom you depend on when all others forsake. (Point to "PAL.")

Jesus had some pals, and Peter was one of them. Jesus was telling Peter that he would die at Jerusalem, at the hands of wicked men. (Matt. 16: 23.)

Peter took exception to this and said Jesus would not need to die. He almost had Jesus believing it, and Peter really tempted Jesus to run away from death, and then Jesus remembered that God had sent him to die, and he realized that he was being strongly and wrongly tempted of Satan, through his pal, Peter,



so he said, "Get thee behind me Satan."

Many fall in their heart purposes because they are led away from the right by their best friends or pals. Young people, always be sure you are right, and then go straight ahead, even at the cost of losing a friend.

Heart Failure Through the Appetite

This mighty tempter came to Jesus when Jesus was very hungry, and told him to turn the stones into bread and eat. Now there was no harm in turning the stones into bread, but there was harm in doing anything the devil asked him to do. The wrong is not always in what we do, but the wrong is done WHEN WE DECIDE TO DO IT, for then we have yielded to temptation. Jesus had not eaten anything for forty days, so he could be tempted to obey Satan through his appetite. Matt. 4: 1-4.

Many yield to the temptation of APPETITE and that is the reason we have drunkards.

A Strange Word

(Point to TARES.)

This word means "weeds." Weeds sometimes break the heart of the gardener, and they cause heart trouble when they get into the heart.

The devil doesn't come in the form of weeds, but he plants his seed of evil all along the way, and the good and the bad must grow together until the end of the world, and then they will be separated. Matt. 13: 24-30 and Matt. 13: 36-43.

One summer, Dr. W. H. Bieber, a Bible teacher, set the Bible conference at Winona Lake, Indiana to guessing

(Now turn to page 253)



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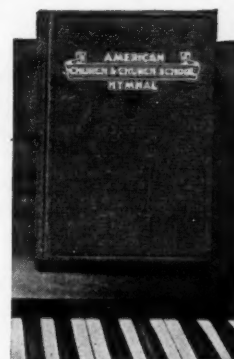
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• ASK DR. BEAVEN •



Albert W. Beaven

How can a local church find an adequate supply of teachers for its Sunday-school?

I do not believe in the ordinary process of inviting promiscuously anybody who feels like it to undertake that sort of a responsible position. Both the pastor and the superintendent should be constantly on the watch for teacher material. The opportunity in teaching should be presented to those whom they think are qualified, and they should present the opportunity and the call to that piece of work in such a way as to dignify it in the mind of the prospect, and let that person recognize frankly that to accept it involves both work and serious responsibility.

It was my observation that the more dignified and worthy the piece of work was, the more likely one was to secure a good person to do it, if it was presented carefully. Much of our teaching is cheap, because not much is expected or required of teachers.

Obviously, the people in any given community who can do that work well are school teachers, who have, on the average, as good a religious background as other people, and who have besides the immense advantage of knowing the technique of teaching. I should certainly go to them, both those in the church and in the community, and lay upon them this privilege. Their normal answer will be that they are teaching five days a week and they do not want to do it on the seventh. Your normal reply is that it takes them no longer than it does anybody else to do this particular piece of work, while they already have accumulated tremendous assets in knowledge and experience which no one else can possibly have; that with the same amount of effort they can therefore give a great many times the value of service that another could give. However, we should not invite school teachers to participate in this piece if we do not expect to try to give them backing in making it educationally respectable and worth while.

I used to keep a note-book in which I jotted down the names of people both in the church and in the congregation and the community who I felt were competent to do some piece of volunteer

work if it was properly presented to them. If there was a question in my mind as to their capacity, I would try them out on some small piece of temporary work, then at the proper time present the larger task and ask them to undertake that. I am sure that this handpicked method of building the faculty of a Sunday-school is the only way in which it should be carried out.

How can a local church train an adequate supply of teachers?

If the pastor is qualified to do so, he should undertake to teach his teachers. At least he should be one of the chief sources of instruction. There is no piece of work which he does that can reproduce his influence and his message more completely than he can in this way. Many churches use the hour before prayer-meeting on Wednesday evening for a teacher-training class, having them come together for supper and then the pastor give to the teachers the hour previous to quarter of eight, when the prayer-meeting convenes.

Other churches have had an instruction class for teachers at the regular church school period, led by the pastor, these being teachers who were in training for prospective teaching in the days to come. In still another church, I know that the pastor every Tuesday evening had the group come to his home.

We should instruct not only the teachers who are being prepared for the teaching of a class next Sunday, but have teachers in reserve, and be training young people who will be coming along, so that they can undertake the task later.

Another form of training which is exceedingly valuable is to send them to institutes, summer camps, or week-night community schools, thus bringing them in touch with the best methods being used elsewhere.

A library for teaching training should obviously be part of the possession of the church, with definite attempts to increase the information of teachers through consecutive reading.

MISSING THE SPIRIT

One Sunday afternoon little Betty was trying to puzzle out the meaning of Holman Hunt's wonderful picture of the knocking Christ. "What does the man want?" "Who is he?" "Why don't they come and let him in?" she asked her inattentive father in rapid succession. "Don't bother me, I'm trying to read the paper," was his careless response. "Oh, I know why," she finally decided. "They don't come to let him in, because they're down cellar, and can't hear him knocking." Down cellar, with the dust and coal and ashes of life; and they missed the Spirit of immortal love!

George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

Heart Failure

(Continued from page 251)

when he said the devil was a person, and he couldn't be in Chicago at the same time as he was in New York. Some objected to this statement, feeling that the devil was all over at the same time, and he explained that while the devil could be in only one place at a time, he has his imps all over the world, and while he is in New York, they are carrying on for him in Chicago and all other places.

These TARES are the imps of Satan, and they grow in our hearts sometimes.

Heart Failure Over Money

The devil also appears in the form of MONEY. The Bible says, "The love for money is the root of all evil." Many people make it their god. That's what Ananias and Sapphira did. (Tell story from Acts 4: 32-34 and Acts 5: 1-11.)

A Catholic priest testified that all kinds of sin had been confessed to him, but nobody had ever confessed to the sin of loving money. We overlook this sin, but Satan uses MONEY as a temptation to be dishonest, lie, steal, deceive and murder.

Heart Failure in the Garden of Eden

Satan appeared in a way I have not shown you yet, the way he came into the hearts of our first parents in the Garden of Eden. (Cut out shape of a serpent with the word SATAN running through it. If blackboard is used, draw the outline and erase all other letters.)

There are several kinds of serpents. One will poison you to death and another will crush you. Satan has many ways to poison and crush, and the only way you can be protected from him is to be in the hands of the Lord, the great shepherd, whose sheep are in the Father's hand and no man can pluck them out.

PREACHING THROUGH PICTURES

It is a very interesting service which has been builded by H. M. Shelley, publisher of Philadelphia, Pennsylvania. He has published a number of volumes of sermons based on great paintings. But experience taught him that the books would be of more value to minister if, in addition to the volumes, he could provide illustrations of the subjects which might be placed in the hands of the congregation. So his next step was to announce that such pictures were available. Thus while the minister might preach a sermon on Hofman's "Christ in the Temple," members of the congregation would have copies of the pictures in their hands.

The plan has developed until his latest announcement is that three volumes of the picture sermons are now available. To supplement the volumes the forty-five works of art discussed are available in good prints 8 x 11 inches in size. The cost is very low, \$1.50 per 100 for any print desired. This is a service which will appeal to many of our readers as they plan their Lenten program.

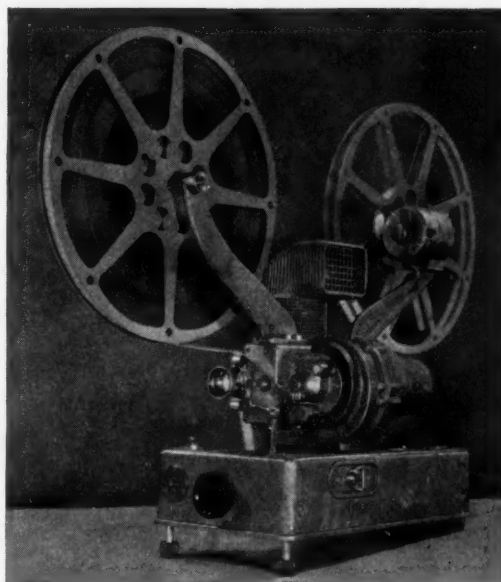
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selves, and the evasions by which we shirk what we know to be right and true. He saw why we give up prayer, and what eats away our peace, and what keeps us away from God. . . . He told us that we must get back to God and that this is home.—Rev. Thomas Yates.

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

THE BEST THAT IS IN US

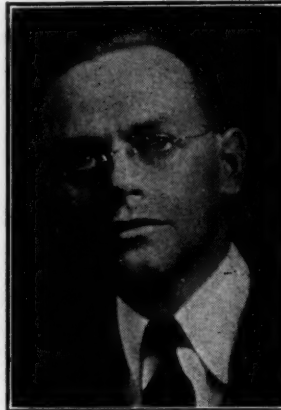
This is Abraham Lincoln's birthday. You do not need from me a tribute to his elevated character. I am not going to talk about Lincoln—and yet I am talking about Lincoln. This sermon came in part from brooding over him. At first there seemed to be little in him. Those closest to him never dreamed what was there. It was not easy for the imprisoned splendor to escape. The very best in him never did come out until the end, when he rose magnificently to meet the terrific responsibilities of the presidency. In the fine phrase of Jeremiah, all his lifelong he kept bringing out the precious from the common. I wonder if there ever was a man in history who more amazingly got out of himself the best that was there.

My friends, that is about the least—is it not?—that any of us can try to do, and it is about the most, also.

Harry Emerson Fosdick in *The Hope of the World*; Harper & Brothers.

DEVOTION TO A CAUSE

On one of the walls of a house in which I am privileged to live hang side by side two pictures, one a photograph of Michelangelo's *Moses*, the other a photograph by Brady of Abraham Lincoln. Almost every day I go into that room and look at those photographs, and I find that they both produce upon me the same effect—a tranquillizing effect comparable to that which is produced by a great mountain peak or by a glorious sunset. And when I ask myself, How did Abraham Lincoln, an awkward backwoodsman, develop such poise as appears in his Gettysburg address, in his Second Inaugural, and his conduct both in triumph and in defeat? I remember, of course, that he read and memorized great portions of the Bible and Shakespeare, and that he assiduously cultivated a saving sense of humor; but I cannot but think that still more explanatory was the fact of his increasing ded-



Paul F. Boller

ication to something greater than self. He found a cause in devotion to which he was able to transcend, not only his natural awkwardness, but his personal ambitions and heartaches.

Ernest F. Tittle in *A World That Cannot Be Shaken*; Harper & Brothers.

MEETING CRITICISMS

Out of long and painful experience Abraham Lincoln wrote five sentences which all of us, particularly those who are in public life, would do well to study. "If I tried to read, much less answer, all the criticisms made of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."

James Gordon Gilkey in *You Can Master Life*; The Macmillan Company.

ARE WE ON GOD'S SIDE?

Has God Lost Us—Or Have We Lost God? Ours is not the first generation that has asked this question when it got into difficulties. A delegation of Chicago ministers called on Abraham Lincoln in the White House during the darkest days of the Civil War, and asked the president if he were sure that God was on their side. His memorable answer was that this was not the question that gave him most concern: What he was most anxious about was the question whether they were on God's side.

Charles W. Gilkey in *Contemporary Religious Thinking*; Falcon Press.

A MIND CONTROLLED BY GOD

In a remarkable speech given a short time before his assassination, Lincoln, looking back over those four black years in the White House, said: "I have not controlled events. I would rather say

that events have controlled me. But I have met them all with this faith." And because he opened the door of his mind to what he believed was the will of God, because he kept fellowship with a divine comrade in those lonely pacing, praying nights of the Civil War, Lincoln preserved a poise unshaken by shattering reverses, a sympathy unbroken by the bludgeonings of others' hatred, a strength of spirit which made him the rallying center of a whole nation and the lasting miracle of American Manhood.

Ralph W. Sockman in *The Unemployed Carpenter*; Harper & Brothers.

LINCOLN'S STERLING CHARACTER

One day, in the state legislature of Illinois, Forquere was requested to deliver an address "to put down Lincoln." At the close of it Lincoln rose and said: "I am not so young in years as I am in the tricks of the politicians, but live long or die early, I would rather die than change my views and by that change obtain office." Addressing a company of legislators, he spoke even more firmly: "You may burn my body and scatter the ashes to the four winds of heaven; you may drag my soul down into the pit; but you will never get me to support what I believe to be wrong." Lincoln was defeated for that special office, but his character stood unsullied.

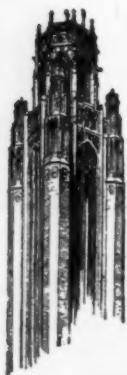
Joseph R. Sizoo in *The Christian Century Pulpit*, February, 1933; The Christian Century Press.

THE MODERN MONK

Our modern monk is a courteous and agreeable gentleman. He cultivates the family virtues. He is temperate, honorable, kind. He does not like reform movements, for they are always noisy and stir up trouble. He loathes politics, for politics, you know, are dirty. But he is a good man. He says his prayers, and now and then he sings "Jerusalem the Golden." He is a first-class modern monk. And this is the type of Christians which have been too common in our world. The day for the Puritan is upon us. There are going to be lively times in this country during the next thirty years. We are going to clean up a lot of things and make a host of crooked things straight. We are going to have a new type of preacher, for the seminaries are sending out men awake to the social problem, and we are going to have a new type of layman, men who are not afraid to overthrow the tables of the miscreants who by their practices defile the temple of human life. Christianity is going to be more virile, aggressive, radical. We have been monkish in our dealing with wickedness. We have not worked to transform the kingdoms of the world into the kingdom of God.

Charles E. Jefferson in *Like a Trumpet*; Harper & Brothers.

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NOTHING TO OFFER

One of our dramatists wrote a play to show that there were too many people in the world who wanted to express themselves but who had nothing to express that was worth sharing. How true! Too many people wanting to write, with nothing worth while to say! Too many wanting a position, with nothing to offer but their own desire for profit! It reminds one of the incident of the fox-terrier that entered the studio of a great electrical company, just when they had completed the first radio connection which enabled a voice to be carried around the world. The dog barked near the microphone, and immediately the sound producer repeated his bark, which had circled the earth. He barked again, and again and again. There he was, in a connection that gave him access to the ears of the world, with nothing to offer but his desire to hear himself bark.

Robert Russell Wicks in *The Reason for Living*; Charles Scribners' Sons.

"LOVE THINKETH NO EVIL"

Too many parents and older people are suspicious of young people, even of their own sons and daughters. They track their steps like a Pinkerton detective and spy on them from dark corners and through keyholes, even going so far as to set traps by which to catch them at some of their suspected deviltry. When a young person comes home a bit late, he is at once cross-examined as if he had committed an unpardonable sin, and in every question directed at him guilt is assumed rather than innocence taken for granted. Suspicion is not allayed, in many a household, even when the youth vows that he has done nothing amiss; still he is made to feel that the truth is not in him. "Love thinketh no evil," wrote the Apostle Paul, and there are all too many fathers and mothers who lack that kind of love in their dealings with their own people.

Albert George Butzer in *You and Yourself*; Harper & Brothers.

LOOKING FOR GOD

There is a girl in my church who looked for God for years, and she and I must have talked a score of times. "It is no good," she would say, "I cannot find any sense of reality. It may be true for other people, but it is not true for me." Then she found two things. She had a sense of resentment over an unfortunate incident that happened some years ago and her relationship with her sister was all wrong. The first had only to be discovered and frankly met and it was done with forever. The second was put right in one conversation. Then the miracle happened. God became real. A new radiance possessed the life of this girl. Her Christianity became contagious and has remained so ever since. If you are looking for God and have tried many ways and found no sense of reality, may it not be that, at some point, your relations with men are wrong? Perhaps the very finest thing you could do this week would be to write a letter and put things right with someone, with whom, at present, you are wrong.

Leslie D. Weatherhead in *Discipleship*; The Abingdon Press.

Recaptures

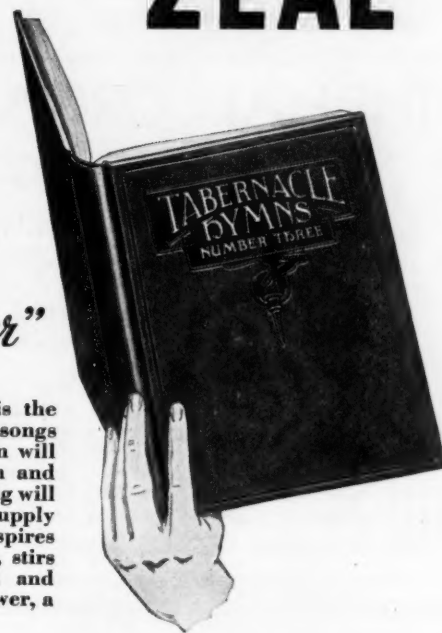
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APPLICATIONS PENDING

Several other organ makers have made application for space in this department. We were not able to complete the necessary investigations about their work by the time the magazine went to press. If accepted, their cards will appear in the next issue. Until actual publication of its advertisement we cannot enter into correspondence regarding any particular maker.

Sand Table Experience

By Paul Levi Foulk, Trinity Lutheran Church, Altoona, Pa.

Pass this article on to those in charge of the Beginners'
Department of the Sunday School. It originally
appears in "The Parish School."

TEACHERS with imagination and foresight can make sand table work instructive and impressive. No Sunday School with little children can afford doing without this simple and most effective means of presenting truth. Teachers who are willing will find a way to have a sand table. But teachers must do advanced work on the sand table, or the venture may not give the results anticipated, for success or failure depends upon the teachers.

Equipment for sand table work need not be elaborate nor expensive. Most of it can be home-made. There is added pride in doing something for oneself. Construct a box four by four, or three by five feet, about six inches deep. Line it with tar paper or some other waterproof material. Place the box on a table or stand about two feet from the floor, or at a convenient height for the children to see easily and properly. Fill the box with white sand or any clean sand procurable in the neighborhood. Then you are ready to begin. Objects for illustrative work can sometimes be made. A few will have to be purchased. Moss is an excellent substance to use in covering the sand and representing grass. The sand with moss over it will need to be kept damp. A broken looking glass makes a fine substitute for a lake when sunk low in the sand. Branches

of trees and sprays of flowers aid in making the landscape realistic and attractive. Stones and rocks will make the mountains rugged and massive, but these can be secured most anywhere. Toys of every kind, especially the small ones, can be used and will be needed: as birds for the trees and bushes, animals for the jungles and mountains, human beings for various positions in the landscape. A small model church, made of cardboard and fitted with a small electric light bulb, tabernacle and tents, made of cardboard or paper as imagination dictates, will be found necessary. These articles should be carefully preserved for future use. It is wise to keep them under lock.

It is always wisest to let the teacher play in the sand before Sunday rather than have the children play in the sand on Sunday. Sand tables should be used as illustrating forces and not as resources for sand throwing. The wise teachers have the tables prepared in advance of Sunday. The story is well in hand and portrayed on the table for observation and study on Sunday. It may be done otherwise, but this has proven a most effective way of working on the sand table.

Two sand tables are better than one. With two one can be made up each

week. One always remains over for the second Sunday. This gives the children a chance to review the story of the past week, and offers them the advantage of a new story every Sunday. Absent children do not wholly miss a story by this arrangement. The honest teachers will be thrilled by the expectancy of the children, and the rewards of doing something worth while will amply repay every teaching effort.

When the sand table is made up the children are told the story it portrays. But question after question will often lead them to see the story, so that only part need be told. In the bold outline they will usually recognize what the story is, and then the teachers need only to supplement their work of the eye with the ear.

To watch a group of children around a well-constructed sand table as they closely look at the objects to learn the story, is an inspiring sight. That is why the children promoted to other departments come back Sunday after Sunday to see the story on the table. They go home and tell their parents about the sand table story. Sometimes they literally drag their parents and friends to the sand table room. So impressive has this work been in their lives that they never get away from it.

It may be easier to have the children play in the sand, and do their own construction work, but this is not advisable for small children. It is usually the lazy way of the indifferent non-working teacher. Many unpleasant things are bound to happen when the sand and the children get together. To avoid trouble, sand table work should be done by the teachers. They are older and wiser, and thus the children have the very best that

(Now turn to page 260)

"I Charge You"

By Robert Cashman

Mr. Cashman, business manager of Chicago Theological Seminary, was invited to give the charge to the congregation, at the installation of a young minister. Our feeling is that a straightforward charge of this nature might lead many congregations to assist the new pastor in organizing his own life and that of the parish for stronger leadership.

YOU have called a new minister to your church. You have not chosen him carelessly, for he is to stand between you and the heavenly throne. He is to teach your children. He is to guide you in time of mental and spiritual distress. He is to be your ambassador, not only in your own community, but at



Robert Cashman

business men's clubs, high school commencements, and in all the wider councils of the church. You are always to feel proud of him as your representative. Your Pastoral Committee has finished its work. Its members have searched far and wide for just the right man. They have considered his character, his habits, his appearance, his training, his age and experience, his personality and even his family. They have heard him preach. They have weighed his prayers and his spiritual life. They have investigated his previous work and his references. Now they have turned him over to you, with their recommendation and approval, to become the minister of your church. A new day of hope and expectation is before you. I congratulate you!

What will you do, as laymen, to make his administration a success? In receiving your new minister, "I charge you" to remember that there are three distinct divisions of his work:

First, he must be a preacher. Our Protestant churches somehow require that our ministers preach to us. There is not very much that we, as laymen, can do to help our minister with this part of his program, except, perhaps, that we can furnish him with a good study, containing spacious shelves for his library. Of course, we can provide him with books and magazines and modern office equipment, which are really his preaching tools; and we should allow him opportunity in his daily schedule to use them. We should give our minister time for educational travel; and

we must see to it, as our duty, that he is sent at our expense to local, state and national church gatherings, in order that he may think in the largest possible terms, and thus keep us in touch with the world-wide trends of the Church.

Second, a minister must be a pastor—a shepherd of his flock. Now a shepherd cannot be very successful unless the sheep will follow him. If he gets behind them, and tries to drive them, they will scatter. Therefore, he must lead them, and as the Holy Scriptures tell us, "they will follow him, because they know his voice."

This means complete loyalty on our part, as laymen. Under no circumstances should we criticize our pastor, either publicly or privately, any more than we would criticize the most beloved members of our own homes. We are installing him as our minister. By so doing, he becomes a very part of us, "for better, or for worse."

We can help him by suggestions and information concerning every department of church work—and especially with regard to the conditions, needs and opportunities of our present and prospective church homes. We should welcome him at all times, and should consider him as an ex-officio member of every committee of the church, seeking his counsel, and keeping him fully informed concerning our plans and actions.

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vide its pastor with a good car, or its equivalent in salary or traveling expense allowance. How can we expect our minister to call upon us eagerly and quickly when we need him, if he must be kept reminded constantly of the personal expense to him? Let us be as fair and generous in the practical items of religion, as we would be, in the successful conduct of our own business enterprises.

Third, a minister must be an executive, and here it is that we, as laymen, can help him most. He must be responsible for all three divisions of the work: preaching, pastoral and executive, but while we can neither preach nor enter into many of his sacred pastoral privileges, such as the sacraments of baptism and holy communion, marrying the young, ministering to the sick, and

burying the dead, we are peculiarly fitted by our own training and daily experience, to relieve him of the business administration of the church.

This means, first of all, the maintenance and care of our church properties, including the parsonage. I believe that the House of God ought to be a shining example of good management to the community, with trees and shrubs and flowers and well-kept lawns; roofs that never leak, walls that are decorated, pews, windows and equipment that are clean and in good repair. If we teach our children that "God is Love and Beauty" and that we should give our best to him, then let us first of all demonstrate our sincerity by making and keeping his House as beautiful as we can. This, of course, will be done under the

direction of our Trustees or House Committee.

We, as laymen, know well the rules of organization, advertising and publicity, investments and finance, campaigning and sales work, building construction, insurance and legal protection, accounting and office management, the conduct of business meetings, and the entertainment of conventions and conferences. In a sense of stewardship of our time and talents, then, let us carry these responsibilities for our minister, and thus free him for the preaching and pastoral work for which he is so well-fitted, but which we ourselves can never hope to do.

Frequently I have been asked why it is that successful business men seem so helpless to use their talents in the work of the church. Many of them either try, and give up, or they do not try at all. They pay their membership dues, as they would to a club. They come to services, as they would to a lodge, but their patience gives out when it comes to organizing or serving on the various business committees of the church.

After much observation and experience, it seems to me that the answer may be found in the fact that the basis of authority in business is quite different from that of the church. In business, we can say "Do this" or "Do that." We can use our telephones and order blanks, and press the buzzers in our offices, but in the work of the church, our only authority is that of recognized leadership. We can say "Come" but we cannot say "Go"! We govern best when we seem to govern the least. We can suggest, but we cannot command. And because human nature is what it is, our pride is often hurt, jealousies arise, and our patience gives out.

But the voice of Jesus is speaking to us, "Come unto me, all ye that are weary, and I will refresh you."

"Love your enemies."

"Do good to them that despitefully use you."

"Suffer the little children to come."

"Feed my lambs . . . and feed my sheep."

Jesus could not command his disciples, or even keep them from deserting him when he needed them most, but because he loved them more than his very life, he won their ever-lasting friendship and loyalty. He taught them that only through humble service to others, may the real rewards of life be found.

To your fellowship there has been called one of God's true noblemen, to become your minister and your friend. His success depends, perhaps more than you realize, upon the help which you give him, in the spirit that I have suggested.

It is time to remember that the Service of Man is first of all a great service for God. This faith alone can keep us from the wilfulness, the crotchets and the insubordination, which spoil so many well-intentioned for their kind, and so woefully break up the ranks of progress.

—George Adam Smith.

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The Dedication of a Memorial Drinking Fountain

THE First Presbyterian Church, Alden, New York, recently dedicated a drinking fountain, placed as a memorial to a young girl, a daughter of the church, who had recently died. The service used is as follows:

DEDICATION OF DRINKING FOUNTAIN

In Memory of
Elizabeth Jean Dean

Call to Worship:

LEADER: For the beauty and glory of the world, wherein by Thy love we continue to dwell,

RESPONSE: O Lord, our Creator and bountiful preserver, we give Thee our praise.

Silent Prayer — Followed by Lord's Prayer in Unison.

Hymn 181—Just as I Am, Thine Own To Be.

Responsive Readings

LEADER: The fear of the Lord is the FOUNTAIN of life.

RESPONSE: In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

LEADER: Behold, God is my salvation; I will trust and not be afraid.

RESPONSE: Therefore with joy shall we draw water out of the wells of salvation.

LEADER: And the Spirit and the bride say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely.

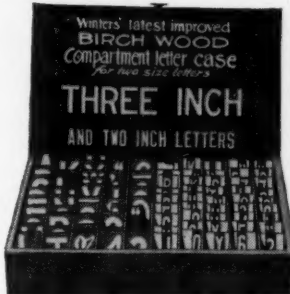
RESPONSE: And he shall be like a tree planted by the rivers of water; his leaf shall not wither; and whatsoever he doeth shall prosper.

LEADER: If any man thirst, said Jesus, let him come unto me and drink.

RESPONSE: And whosoever shall give to drink—a cup of cold water only in the name of a disciple,—he shall in no wise lose his reward.

LEADER: The Lord is my shepherd;—he leadeth me beside still waters. He restoreth my soul.

RESPONSE: The Lamb which is in the midst of the throne shall feed them,



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and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Hymn 172—I Heard the Voice of Jesus Say.

Dedication

(To be read in Unison)

That the house of God may be better equipped for service,

WE DEDICATE THIS FOUNTAIN.

As an added adornment to the beauty of this house,

WE DEDICATE THIS FOUNTAIN.

That all who worship in this house may be refreshed,

WE DEDICATE THIS FOUNTAIN.

In the hope that the giver of living water may refresh and sustain our souls, with the water that will turn into a spring of water welling up into eternal life,

WE DEDICATE THIS FOUNTAIN.

That we may keep the holy memory of the dear one in whose name this gift is made,

WE DEDICATE THIS FOUNTAIN.

Prayer of Dedication—The pastor.

Response: (In Unison)

Hear our prayer, O Lord; accept our gift, and grant us Thy peace.

"Trust is truer than our fears,"
Runs the legend through the moss;
"Gain is not in added years
Nor in death is loss."

Whittier.

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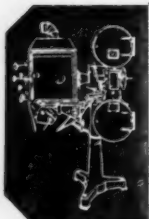
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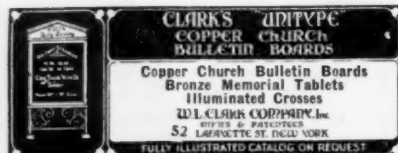
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From the Church Calendars

INTERESTING bits gathered from local church publications which come to the editor's desk. Put us on your mailing list.

THE INVISIBLE LEGION

The Attendance Last Sunday was most encouraging. One business man, not a member of Central, phoned, "I am planning to bring twenty-five people with me to church this morning." The group he had was an inspiration to the pastor. Who will join the "Invisible Legion" by letting no week pass without bringing a friend or a visitor, or at least inviting some one to church? Requisites for membership—no cards to sign, no meetings to attend. Work done admits to all the privileges of membership.

Central Presbyterian Church,
Kansas City, Missouri.

APPLICATION FOR CHURCH MEMBERSHIP

I would like to talk with one of the pastors about the obligations and duties and requirements of membership in Wesley Church as I am thinking of becoming one of the 150 who will unite with the church on Christmas Sunday morning, December 23rd.

Name
Apt. Phone. Address.
Wesley (Methodist Episcopal),
Minneapolis, Minnesota.

FAITH OF OUR FATHERS

Frederick W. Faber, the author of this hymn, wrote it after he had passed through a mental and spiritual struggle which resulted in his following his friend and ideal, John Henry Newman, into the fold of the Roman Catholic Church. He wrote it for "singing and reading" by loyal Catholics. One verse written for Catholic use reads:

"Faith of our Fathers! Mary's prayers
Shall win our country back to thee;
And through the truth that come from God

England shall then indeed be free."
Altered for Protestant use it reads today:

"Faith of our Fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God

Mankind shall then indeed be free."

First Presbyterian Church,
Ashtabula, Ohio.

A SUCCESSFUL CANVASS

EVERY MEMBER CANVASS report the first night was 459 tithers and 878 pledges, amounting to \$38,780.75. The first report last year was only 410 tithers, 902 pledges, and \$33,469.45. The second meeting last year reported only \$37,241.47, so that indications are that we are ahead of last year and probably will finish up this week.

The second meeting Wednesday night reports 569 tithers, 1182 pledges, amounting to \$49,217.85. Victory this week is in sight.

First Baptist Church,
Shreveport, Louisiana.

A WELCOME

WELCOME. We are glad to have you

worship with us at this hour. We want you to feel at home, since this is our Father's house. In this church we believe you will find the warmth of a real brotherhood, and we trust you may also find the quiet of the presence of God. All are your friends. Our minister's name is Edwin Wyle, and he would be glad to meet and speak with you. Again we hope you will experience a Real Soul Service. And won't you please sign the Guest Book in the vestibule as you leave. Thanks. Come again.

..... Usher.
Usher's Committee of Christian Church.

First Christian Church,
Plymouth, Pennsylvania.

CHRISTIAN LAYMAN

It is interesting to find that many men who are in the public eye are also active Christian laymen. Lowell Thomas, whose radio voice has become familiar around the world, is a graduate of the Methodist University of Denver and a trustee of a rural church in Pawling, New York. Judge John Warren Hill, whom Mayor LaGuardia has just appointed to the Domestic Relations Court of New York City for a ten-year term, has a Methodist ministerial ancestry reaching back two generations. His father, Dr. John Wesley Hill, is a member of the New York Methodist Conference and was for sixteen years chancellor of Lincoln University. His grandfather was a member of the West Ohio Methodist Conference for many years. The chief investigator of the Senate Munitions Committee at Washington, whose picture appeared in the Plain Dealer on Wednesday, is Stephen Rauschenbush, the son of Dr. Walter Rauschenbush, a distinguished Baptist minister, professor and lecturer whose "Christianity and the Social Crisis" and "Christianizing the Social Order" are classics of the Social Gospel which every modern minister likes to see in his library. Dr. Rauschenbush was not only a pioneer in his field, but knew how to identify the social Gospel with the evangelical Gospel in a way which is something of a "lost art" with many recent writers on the subject.

First Methodist Church,
Lakewood, Ohio.

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Herald First Methodist Church,
Los Angeles.

THAT IS MAN?

Recently an American professor, famous for his cynical gibes, said to his students, "Astronomically considered, man is rather unimpressive." To which a fellow-professor, far more discerning, made the obvious and devastating reply, "Astronomically considered man is the astronomer."

James Gordon Gilkey in *You Can Master Life*; The Macmillan Company.

WHAT THE CHURCH LACKS

It is said that Nelson came on board his battleship on one occasion and found

two officers quarreling, and he rebuked them with the sentence: "Gentlemen, there is only one enemy—France." If all the Christian people in the world could forget their quarrels and present an unbroken front against the one enemy, sin, the impact of that force would be irresistible. No social evil could stand it. The fingers of a hand are often separated, and their separateness, at certain times, undoubtedly has a value, but when summoned to face an enemy they close up into one fist and their separateness disappears. The church lacks that degree of "Punch" which it might possess.

Leslie D. Weatherhead in *Discipleship*; The Abingdon Press.

CHRIST'S FAITH IN US

The legendary story has often been repeated, which carries this great truth as its center, how Jesus, as he returned to the Father, was asked by those angels who earnestly desire to gaze into the mystery of man's redemption, "What have you left behind to carry out the work?" He answered, "A little band of men and women who love me." "But what if they fail when the trial comes? Will all you have done be defeated?" "Yes," said Jesus, "if they fail, all I have done will be defeated." "Is there nothing more?" "No," said Jesus, "There is nothing more." "What then?" "They will not fail," said Jesus: and the angels wondered as they saw the sublime confidence of love which this betokened.

C. F. Andrews in *Christ in the Silence*; The Abingdon Press.

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Sand Table Experience

(Continued from page 256)

sand table work has to offer. In this way the most effective teaching can be done with maximum results in minimum time.

The beginners department, children age four and five, has in most schools been the most practical department for sand table work of the kind described in this article. A few schools may do this same work in the cradle roll or the primary departments, but the beginners department will usually prove the happy medium for good work.

Since from eighty to ninety per cent of what one gets by way of an education comes through the eye gate, there is no argument necessary for sand table work in one Sunday School department. The sand table thus becomes a necessity rather than a luxury. Its inexpensive-ness makes it practical for even the poorest school. For the precious, plastic lives of boys and girls no school can afford to be without a sand table.

Plans and methods for sand table work are obtainable from any denominational publication house. But all the books and helps that can be secured are but aids. Teachers will have to do the work. Success or failure belongs to the teachers, not to the children or the instruction helps. What has been done successfully in Sunday School work can be done again. Teachers with wills to win and desires to put objectively the gospel truth will find nothing in the teaching field that gives so much happiness. Children do appreciate every effort. Truth thus fixed in the heart of a child makes that same truth more firmly fixed in the lives of the teachers.

By way of helpful illustration and example, let us suppose we are going to tell the story of the resurrection on the sand table. The sand is moistened. A few pieces of moss are placed here and there, a number of houses grouped for a city, cardboard wall surrounding the city; here and there a few trees and bushes; a path leading into a garden from the hillside. On the hill stand three wooden crosses. In the hillside is a cave with a flat stone rolled from the mouth of the cave. Men are sitting by the entrance stooped as in sleep. These are Roman soldiers. Two people are talking in the garden. They are Mary and Jesus. In the far distance two men come running. They are Peter and John who, having heard the story of the empty tomb and their risen Lord, are coming to investigate. Other details may be included, but this bold outline will make the Easter morning real to the children.

If your school does not have a sand table or two, your children, at their most impressionable age, are being denied the best that you should offer them. The cost is so small and the returns so large that money is hardly the hindering argument for not having this important equipment. If you have at least one teacher with a will to win, with honest interest in the beginners, and with an imaginative mind, you are ready to proceed to the work of sand table teaching. For the sake of the boys and girls, have at least one sand table in your Sunday School.

How often events by chance, and unexpectedly come to pass, which you had not dared even to hope for.—Terence.

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The Dawn

Tho black the night,
And fears benumb,
Cling close to God—
The dawn will come.

Today

This is the day
To nobly live;
Today is the day
To serve and give.

Be Strong!

Be strong!
There's something good to do;
Have steadfast faith and know
That God will see you through.

Smile!

Cheer up! Don't mope!
To work and serve is good;
Don't succumb to gloom,
Smile and change your mood.

A Word

A timely word
May lessen stress;
A loving word
May heal and bless.

Press on!

You have not failed,
Though all is gone;
With steadfast faith
Press bravely on!

Humility

Be humble! Heed today.
Heaven's clarion call;
Be humble! Simply know
That God is All-in-all.

The Way-Shower

Christ came to bring
A brighter day,
And show mankind
The Father's way.

Play the Game!

If days are drab
And life seems tame,
Fill well your part,
Play the game!

Right With God

If you're right with God,
Then come what may,
With perfect trust
You can face each day.

Happiness

The road to daily happiness
Is not difficult to find;
It's what you do for others
That brings content of mind.

Divine Love

Love begets holiness,
Love is a call;
Love gently comes to bless,
Love is for all.

My Task

A useful task is all I ask.
With joy the hours to fill;
Contentedly, unselfishly,
To do God's perfect will.

Sunshine

Sing a song of sunshine,
Truth is now unfurled,
Happiness your birthright,
God still rules the world.

Service

When skies are dark
And you feel blue,
That's just the time
Some good to do.

Courage

Hope on! Tho all seems lost
And storms beat high.
Have faith! Be still and know
That God is nigh.

Antidote

The day began with dismal doubt,
A stubborn thing to put to rout;
But all my worries flew away
When someone smiled at me today.

Gratitude

Father, I give thanks for this:
That I have useful work to do,
To fill the golden hours with joy
And every day to serve Thee, too.

• THE EDITORIAL PAGE •

To Lengthen the Church Year

THE shortening church year has had a great deal to do with falling finance and an inadequate educational program. Not so long ago the fall rally Sunday could be placed in September. Today the average church does not expect a pick up in attendance until October. Many of our churches experience a very serious fall-off in attendance immediately after Easter. Thus church season is cut at both ends. May, June, July, August and September are proving to be pretty dull months in church activities.

Suppose that some way could be found to add two months to the busy church year. It would mean an efficient school, good congregations, full collection plates, with probably a building up of sufficient funds to last over the summer season. Such a solution is much more simple than you may, at first assume. So in January we write about Pentecost.

Easter is a great Church festival, but Pentecost (Whitsunday), fifty days later, is the birthday of the Christian Church. The events which took place between Easter and Pentecost shaped the future of Christianity. There were the appearances of Jesus, bringing a deeper conviction of the resurrection. There was the selection of Matthias to take the place of Judas, the betrayer. There was the growing consciousness on the part of the apostles that the responsibility for the knowledge of the Christ rested upon them.

The historic Church has done much better than the Evangelical bodies in recognizing this season—Easter to Pentecost. For that reason the older denominations such as the Lutheran, the Episcopal and the Roman Catholic have not experienced the reaction so common to the sects of later birth. But the season belongs to all. These weeks, following Easter, should be the great weeks of the church year.

So here is the chance to lengthen the Church year. Give your people information regarding this period in the early Church. Let them see the historical significance of the formative weeks of Christianity. Encourage them to consider Whitsunday as one of the great festivals of the year.

By a peculiar good fortune 1935 will offer a splendid time for this lengthening. Many churches, which have not thought of the Church calendar have observed Children's Day and Mother's Day. Because Easter is late this year both of these days fall into the period between Easter and Pentecost. The observance of them may well be a part of a larger program which will make the seven weeks following Easter, culminating in Pentecost, a great season of the year.

Your Church will profit educationally and spiritually. It will profit financially. The enthusiasm of the Lenten season may well be carried on into June.

The Judge Speaks on Church Debts

THOSE who have been wondering just how the repudiation of church debts might influence the public attitude toward churches and organized religion would do well to read a recent announcement regarding an action in the United States Court in Oregon in which the bond holders sought to hold the Oregon Conference of the Methodist Episcopal Church for the amount due on the Methodist Hospital at Marshfield. The Court evidently had some strong feelings in the matter, and is reported to have said, before adjourning one of the sessions:

That it was true that repudiation of debts, and bankruptcy, in this day, was looked upon with favor by individuals, corporations, and even Governments, but for such repudiation, in a case of this kind, to come from men preaching the Religion of God, was not understandable; that the position held by the Church in the minds and hearts of men would be greatly shaken, no matter which way this case may be decided; that if the case were won by the plaintiffs, the Methodist Episcopal Church would be branded as having tried, without success, to get out of a just obligation—an obligation that was assumed by the highest Dignitaries of the Church; that these Ministers have, when under oath, sworn to certifying false Minutes, would, perhaps, be a matter to come for criminal action before another Department of the Court; that, on the other hand, if it should be found necessary to decide this case in favor of the defense, the Church would be relieved of a great financial burden, it is true, but it would be charged, in popular opinion, with having avoided, through technical means, legal liability for what was an undoubted moral duty, and it would darken the way of the Church forever; that surely the Church, in its own interests, could not afford to deny its obligations; that the actions and speech of the Ministers under oath, with respect to false records, and in other matters, would indicate to him that the Church had strayed a long way from the teachings of John Wesley.

It is quite possible that, harassed by indebtedness, we have been a little too anxious to profit from the experience of the children of darkness. Debt repudiation is a serious thing for any one. But it is a particularly serious matter for an institution pledged to the noblest ideals of integrity and character.

Down Go Interest Rates

THROUGHOUT the country, the first of the year has seen a reduction in the rate of interest to be paid by banks to depositors. This is the result of a definite effort on the part of Federal government to crowd money, now protected by insurance, out into the field of industry and thus start the wheels of business.

It should stimulate business investments. It also should be one of the greatest of incentives to churches to get busy refinancing their own mortgages through the sale of low interest rate bonds to members of their own congregations. If your local bank is paying 2% or 2½%, a 3% investment offered by the church may look interesting to those with money in the savings banks.

The greatest sales resistance to this plan of church financing, in the past, has been the fear that the church would make no provision for the retirement of the bonds when due so that, in reality, the investment would become a gift. We have even heard church trustees assert that the "folks" would be glad to give the principal when it came due.

In offering the low interest rate bonds churches should plan their sinking funds carefully. Have the method for liquidation of the obligation written in as a part of the bond, itself. Make it clear that the principal will be repaid when due. Build the sinking fund in an orderly way. We still recommend life insurance as the best method of building such a fund. But that is incidental. The main thing is to show that the issue is a genuine one.

The distribution of the church indebtedness among the members and friends of the church is a great thing for the morale of the church. It makes the financing as well as the program of the church a cooperative one. Those who have the investment have an additional motive for loyalty. One is going to be slow about getting mad and going to another church when he is holding a thousand dollar bond of the church. If you can get such a plan across in your church your financial problems will be settled for twenty years.

International Society of Theta Phi

FOR several months past there has been quietly taking form a new honorary society for the ministry known as the International Society of Theta Phi. It has as its major task the creation of such an organization that it may influence

the educational standards of the Christian ministry much as the Phi Beta Kappa has influenced the academic field and similar honorary societies have influenced their professions. Chapters will be established in outstanding theological seminaries, and, at the same time, a national chapter is being builded from men who have rendered conspicuous service in the church and religious field.

It announces its purposes as three-fold. 1. "To elevate the ministerial profession in dignity and quality and give it a position of deserved influence in society." 2. "To encourage scholarship in the profession and the preparation thereof." 3. "To cultivate fraternity, acquaintance, and intercourse among religious workers, especially across denominational lines."

Church Management is so much in favor of any effort to accomplish these purposes that the idea seems at home in the office of the editor. We feel, however, that the test of the organization will come when chapters have been established in the various seminaries and it has an actual hand in the selection of qualified men for the ministry. We have repeatedly called attention to the tragedies which have been brought about by encouraging unqualified men to become preachers. As much might be said about the necessity for wider curricula and higher standards of instruction. Here is a big field for this new organization.

The officers and the Senate of the International Society of Theta Phi, as announced, reveal a list of able churchmen familiar with the problems suggested here. They come from the pastorate, the educational field and religious executive positions. It looks as if the International Society of Theta Phi would count in the church life of tomorrow.

WHAT! NO DISCOUNTS IN PHILADELPHIA?

Editor, *Church Management*:

I am surprised that you do not know why the religious journals are going West. I refer to your comments in the Editor's Drawer for January. The answer is "Ministerial Discounts." All this discussion that has been going on about this blessing or curse is foreign to me.

I lived, first, in Boston. Not a Boston merchant offered discounts to clergymen. I tried them all. And the Boston and Maine and all the New England railroads charges full fare for every one but children. My next move was to Rochester, New York, and there every store charged one price to every customer. I got no discounts in Rochester.

I am now in the vicinity of Philadelphia, and here even John Wanamaker's refuses to grant the clergy a discount. I buy books at my own publication society and they have no discount to offer. If I carry the purchase home they will not even give me the postage that it costs them to "send it charged." My doctor is a member of my church, but he charges me for every sick call. Fortunately I have an insurance to cover this expense. I find no discounts for clergymen in Philadelphia.

My conclusion is that Ministerial Discounts belong to the West. If some brother in the East knows how to get in on this discount game, I wish he'd phone

me collect. The only discount I get is an occasional free ticket to a conference meeting, but I soon discover that the Superintendent of my Sunday School has purchased the ticket for me. And I must not forget *Church Management* that gives me one of the most valuable books in my study, The Pastor's Engagement Record, but even then I must spend the price of a subscription to get this discount.

A. L. Murray,
Lansdale, Pa.

A REAL ISSUE

Editor, *Church Management*:

I have just finished reading your editorial, "Church Fingers in the Public Purse," in the current issue of *Church Management*. You have hit with force a deadly serpent that is threatening our American religious liberty. Personally I have felt for some time that tax exemption of church property of any kind is a serious mistake on the part of our government. As I see it nothing more dangerous could happen to our country than for the government to supply funds out of its treasury to support sectarian institutions, Catholic or Protestant. It would mean the reopening of an old sore that caused our forefathers much pain and suffering. I thank you for the forceful way in which you laid the matter before your readers.

J. T. Riddick,
Durham, North Carolina.

PRESBYTERIANISM NOT THE CHIEF OFFENDER

Editor, *Church Management*:

In your article on "Church Fingers in the Public Purse," you stressed a very splendid principle of a continuance of the separation of church and state.

The thing most interesting to me, however, is this. In your discussion you presented a severe diatribe against the Presbyterian Church, giving 24 lines to this denomination while using only 6 for the Unitarian, 3 for the Episcopal, and 5 for the Methodist, and none for any other whether Catholic or Protestant.

Am wondering if the Presbyterian Church has parochial schools and, if so, are they asking for help from the state in carrying them on? If this not the case, why pick out this denomination for such a diatribe. It seems very evident in the first paragraph that you are speaking of the Catholic Church and its parochial schools. Is there such a fear of mentioning that church frankly that you used another in its place? Or do you have a particular dislike for the Presbyterian Church, as such?

The tenor of the article would indicate that you do not have much confidence in the honor and integrity of the churches when you say: "Corrupt as the civil courts may be, an innocent man has a better chance of justice there than in a court established by a church."

Still wondering!

Alton B. Altfather,
Falls Church, Virginia.

General Rules and Regulations for the GUILD of INSPIRATIONAL DRAMA PHOTO-ESSAY CONTEST

For the best photo-essay submitted by a Guild group the following awards:

The Judges are as follows:

H. Augustine Smith
of Boston, Mass.

Lyman R. Bayard
of Los Angeles, Calif.

Marcus L. Bach
of Iowa City, Iowa

1. Cash Awards of \$25.00 first

15.00 second

10.00 third

2. Publication of picture and essay in *Church Management*.

CONTEST RULES

1. Only groups receiving the Guild's PLAY-A-MONTH service are eligible for participation in the Photo-Essay Contest. New groups enrolling before the close of contest are eligible for participation.

2. The contest closes at noon on April 1, 1935 and entries must be postmarked on or before that time.

3. A group may submit not more than three photographs. They must be pictures taken at a point of action in one or more of the plays which have been or will be included in the Guild's Play-a-Month service. The pictures must be taken on the actual stage and in the original setting in which the play was publicly presented.

4. Included with the picture (or pictures) must be one essay of not over three hundred words based on "THE USE OF INSPIRATIONAL DRAMA IN OUR CHURCHES' PROGRAM." This article should be typewritten, double-spaced, and fastened together. The title sheet should carry the name of the LOCAL DRAMA GROUP.

5. On the back of the picture (or pictures) should be written the name of the play, the point of action, and the name of the LOCAL DRAMA GROUP.

6. The GUILD OF INSPIRATIONAL DRAMA will not be responsible for any photographs or essay submitted but will take every precaution to assure their good condition. Photos and essay will be returned accompanied by return postage.

7. Drama groups are expected to use the materials at hand and should not enter into needless expense to make their productions elaborate. One of the points of merit in the use of drama in the church is to use to best advantage available materials.

8. THE GUILD OF INSPIRATIONAL DRAMA reserves the right to use for publication copies of any photographs submitted.

9. Direct photos and essay to:

**Guild of Inspirational Drama
—Photo-Essay Contest
Auditorium Building Cleveland, O.**

Photographs will be judged by the following points:

1. STAGE SETTING. Is it in keeping with the mood, time, and action of the play?

Does it detract from the action?

Are curtains hung neatly? Are pieces of scenery and setting placed properly?

Does it balance? Balance means repose that results from opposition of attraction.

Does it make the most of stage limitations and possibilities?

Is it artistic? Pleasing? Rhythmic? Is there consistent relation and connection of parts?

2. GROUPING. The picture must be taken at some point of action in the play.

Is there a sense of balance, action, artistry in the grouping?

Are gestures proper?

Does the grouping project the moment of action?

3. LIGHTING. Does the lighting contribute to the production?

Has any attempt been made at proper shading, blending, concentration?

If footlights are used are they well masked? Do they detract from the presentation?

4. COSTUMING. Are the costumes in period?

Are they neat, fitted, appropriate?

5. MAKE-UP. Does the use of make-up contribute or detract from the play's effectiveness?

Enroll Now, Get the Drama Service and Enter the Contest

GUILD OF INSPIRATIONAL DRAMA

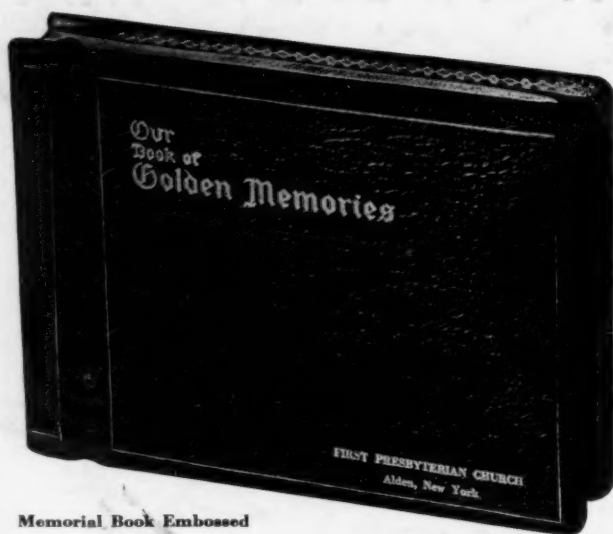
404 Auditorium Building
Cleveland, Ohio

Gentlemen:

I want to enroll for the annual drama service (ten plays), including sufficient copies for all members of the cast.

The only cost to me for the entire year is \$3.00, enclosed herewith. Start my enrollment with the current month and send the dramas postpaid to

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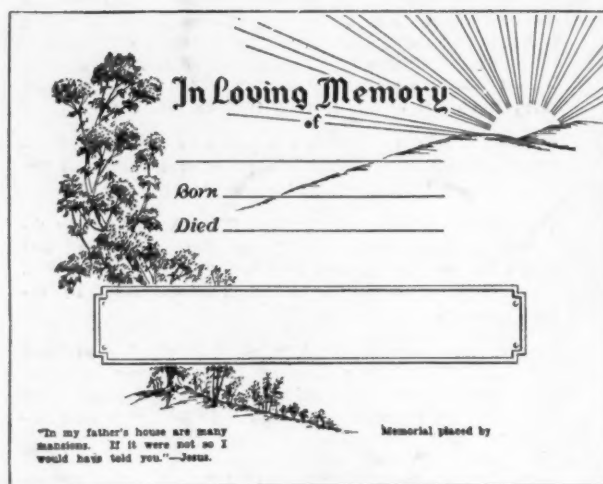
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Claude M. McClure, Pastor
First Methodist Episcopal Church,
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